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# MISSIONARY HERALD.

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THREE MONTHS. — The donations for the first three months of the financial year from churches and individuals, including over \$7,000 as special, amount to \$58,650.51. This is a decided advance over the donations during the same period of the preceding year. We trust that it is an indication of a permanent increase of contributions from the churches. See article in the present number, entitled "The Annual Offering."

ANOTHER golden wedding celebration has occurred in missionary circles. The Rev. Dr. and Mrs. Lowell Smith were married at Brandon, Vt., October 2, 1832, going at once to the Sandwich Islands, where they have labored faithfully and successfully for fifty years. The anniversary was joyfully commemorated at their home in Nuuanu Valley, Honolulu, by an assembly of friends, who brought their gifts and greetings, and, amid addresses and songs and prayers, expressed their congratulations and their good wishes for the venerable and beloved pair. It was a hearty testimonial in which many joined in spirit who were not present in the flesh.

INTELLIGENCE has been received from Bailunda, West Africa, September 26, and from Benguela, October 10. Mr. Walter, who at the last previous advices was on his bed with a violent attack of jaundice, had fully recovered. Dr. Nichols thought it a wise preparation for the approaching rainy season, that he and Mr. Miller take a short run to the sea-coast. "As soon as we reached the western plateau we met the sea-breeze, and the effect upon myself was instantaneous." "Arriving at Benguela in fourteen days from Bailunda, I found the mail steamer, with my old friend Captain Tito, to sail the next noon for Mossamades, and I embraced the opportunity to assure my improvement by a short voyage upon the sea." He returned greatly refreshed. "He seems to me," writes Mr. Miller, "healthier and stronger than I have ever seen him." All the others are reported in good health, and with so much to do that "our mail this month is unusually small." September 12, the Rev. William H. Sanders and Miss Mary J. Mawhir were married; the ceremony was performed by Mr. Stover in the joyful presence of all the members of the Mission Company.

It is a singular fact that, while the English authorities in Bombay arrested certain members of the "Salvation Army," who were parading the streets of the city, on the ground that they would unnecessarily arouse the prejudices of the Hindus, and thus imperil British rule, many Hindus are protesting against these arrests as an infringement of religious liberty. An immense gathering of over four thousand Hindus, held at Calcutta, October 8, presided over by Kessub Chunder Sen, resolved that it viewed "with regret and alarm the recent action of the authorities in depriving certain members of the Salvation Army of those rights and privileges in the exercise of their religion which are by law guaranteed to all classes of Her Majesty's subjects." So far from arousing the prejudices of the natives in India, the "Salvationists" seem from all accounts to have been received with marked favor by many who have heretofore stood aloof from Christian missionaries.

ON the opening of a new dormitory for the Pasumalai Seminary, the pupils chose a committee of twelve of their number to express their thanks to the American Board for this and all the benefits it has conferred upon them. A letter of thanks, signed by the twelve, has been received, in which, after gratefully acknowledging their indebtedness, they say: "May Christ be our pattern, and may we learn of him while here, so that we may the better communicate a knowledge of him to others, as God shall give us opportunity." Inasmuch as the dormitory for which they are so thankful is designed to accommodate *seventy sleepers*, and cost but \$900, no one will imagine it to be luxurious in its appointments. Mr. Washburn writes that, as the next step in advance, he hopes to get seventy *boards*, to serve for beds, and charges us not to smile at the proposal, inasmuch as "boards are better than earthen floors or the soft side of a brick, and a step up in civilization." It seems, therefore, that what these pupils are so thankful for is a roof over the floor on which they spread their mats to sleep.

SEE the page following the Young People's Department for notices respecting the MISSIONARY HERALD. We bespeak the generous co-operation of pastors and friends of missions, at this favorable season of the year, in securing an increase in the number of readers of our Magazine.

No allusion has been made in the HERALD to certain statements presented at the Annual Meeting regarding alleged difficulties in the Turkish Mission, because the whole matter was, by action of the Board, referred to a special committee to consider and report. While such an investigation is progressing, it seems manifestly improper to discuss the subject in the organ of the Board. It may not, however, be out of place to say here, — lest some imagine the matter to be much graver than it is, — that the missionaries of the Board in Turkey have not for years been on better terms with the native races, as a general thing, than they are at present, that many differences which have existed have been healed, and that in reference to perplexing questions of administration yet remaining, the native Christians and the missionaries seem to be working together to find the best solution. Were it not for the political and financial burdens now weighing down the people of Turkey, the outlook for our missions in that empire would be most hopeful.

DR. SCHWEINFURTH, the celebrated African explorer, writing from Cairo, says that the new prophet, the Madhi, is desolating the region about Khartoum, and that his plan is, after making himself master of the Soudan, to invade Egypt, and then to fight the Turks, whom he regards as infidels. Schweinfurth asserts that the Madhi is a much more dangerous man than Arabi. The people trust him as a divine messenger, and one who has always been successful. The object of Schweinfurth in writing was to call for help from England for the defense of the Soudan, in the interests of humanity, and especially to secure the abolition of the slave trade.

MR. NEESIMA, of Japan, has recently visited Annaka, his native place, where it will be remembered a church was organized some years since through Mr. Neesima's influence. Annaka is seventy miles from Tokio, and is three or four hundred miles from the other churches of our mission. Nevertheless, the church has prospered greatly, having been self-supporting from the start. Recently, while at Annaka, though on a tour for his health, and for much needed rest, Mr. Neesima was constrained to address his fellow-townsmen on religious matters. "While there," he writes, "I delivered lectures on Christian subjects at three different places, and preached once in the church on the Sabbath. The church has increased wonderfully. There are now over seventy members, some of them being influential men in that region."

THE French government seems determined to assert its claim to territorial rights in Madagascar, although the basis of its claim is so untenable. The section of the island which was professedly ceded to France in 1839 did not belong to the tribes ceding it, and in a treaty negotiated between France and Madagascar some sixteen years ago no allusion is made to any sovereignty of the former power over any portion of the territory. This old and well-nigh forgotten claim has been revived in accordance with a new policy, a policy that reveals itself in operations on the Congo River and among the Polynesian Islands. A strange story, which would be quite incredible were it not well vouched for, appears in the *London Times*, of November 24, that the Madagascar envoys, sent to France to negotiate concerning this claim, are kept in a state of semi-captivity, and are not allowed to confer with personal friends or with Englishmen. A member of the British Parliament declares that, against the will of the envoys, he was excluded from their presence by French officials. It seems hardly possible that such a high-handed measure should succeed in preventing the representations of these envoys from being brought before the great powers of the world. There is, however, a Power greater than they all, whose interference in the matter we may reverently invoke in the interests of a nation just coming into the light of a civilization founded on the gospel.

THOSE present at the meeting of the Board will recall the impressive singing of the lines written by the Rev. W. T. Sleeper, entitled "The Macedonian Cry." Inquiries have been made for the hymn for use in churches and Sunday Schools. It has now been issued in sheet form, with music and organ accompaniment, and may be obtained of the author, at Worcester, Mass., at fifteen cents per copy, or ten copies for one dollar.

THE Welsh Congregational Churches of Northern Ohio have recently contributed the sum of \$505, in aid of the Pasumalai Seminary in Southern India, having been led to make this designation of their gift through their interest in the Rev. Mr. Jones, of the Madura Mission. This is a hopeful sign of renewed interest among the Welsh Churches of this country in the work of foreign missions.

THERE are now connected with the Inter-Seminary Missionary Alliance fifty-two seminaries, representing fifteen denominations. Thirty-eight of these seminaries report an aggregate of 1,858 students, of whom thirteen per cent. are looking forward to missionary work, though the report which reaches us does not say whether this refers to candidates for foreign service or includes both foreign and home. Whichever way it may be, there is still need of prayer for more laborers for the white fields.

A NOTABLE GIFT.—The Chinese Sunday School, meeting in the Mount Vernon Church, Boston, under the supervision of Miss Harriet Carter, has now over one hundred members, nearly all laundrymen. When the fact that the American Board was about to open a mission at Hong Kong, having special reference to the Chinese passing to and from America, was brought to their attention, they proposed to make a Thanksgiving offering for the object. The gifts were brought with the utmost cheerfulness, several persons who were necessarily absent from the meeting sending their contributions with messages indicating their deep interest in the effort. The offerings amounted to \$114, which sum was at once paid over to the Treasurer of the Board. Most of these Chinamen came from Hong Kong or its vicinity, and their noble gift indicates their desire that an American mission be started in that city. Of more value even than the gift of money in making the proposed mission a success, will be the influence of these Chinamen among their friends in their native city. And when these men return to China they surely will not be unmindful of the mission for which they have so generously contributed while absent from their native land. The Chinamen on the Pacific coast will naturally desire, like their countrymen in Boston, to have a share in this work.

LETTERS heretofore printed in the HERALD have alluded to a reception given Messrs. Porter and Smith, with their families, when they took up their residence at Pang-chia-chuang, in the province of Shantung, China. A full report of the affair is given by Mr. Smith in the *Chinese Recorder*, and the account is certainly remarkable as showing the friendliness of the people. The missionaries had visited these Shantung villages more or less for many years, and had administered relief in time of famine, so that as a token of their good will the villagers proposed to recognize the arrival of the new residents by a ceremony called by them, "The setting up of the kettle," corresponding to our "house-warming." They asked permission to present an ornamental tablet with a suitable inscription. This scheme having been started by the pagan villagers, the church members resident at Pang-chia-chuang and neighboring villages proposed to bring a tablet of their own. Other villages afterwards craved the privilege of joining in the welcome and presenting a tablet, but inasmuch as consent involved the necessity of entertaining the donors at a feast, the "Shepherds," as the missionaries were



affectionately called, were constrained to decline the honor. As it was, they were compelled to provide a feast for over five hundred persons, while during the day of the reception not less than fifteen hundred people passed through and inspected their premises. The villagers' tablet, some five feet long, was borne in procession, having for its inscription a sentence from one of their classics, meaning, "The Healing of the World illustrates their Virtue," and was dated, "In the eighth year of *Kuang Hsu, Jen Wu* of the Cycle, in the Pomegranate month, and during the last third of the moon." The church members' tablet was appropriately dated in "The year of our Lord one thousand eight hundred and eighty-two," and had for its inscription, "Reverently exacting, the Way of Heaven." The whole affair was spontaneous and hearty on the part of the people, and this singular attention could not have been declined without giving offence. But the occurrence will not call for repetition. It indicates, as few things could have done, the good will of the people, especially as it happened at no great distance from Te-chow, where an infuriated magistrate has sought to incite the citizens to murder foreigners. Some happy results of the affair are recorded in Dr. Porter's letter on another page of this issue.

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#### THE ANNUAL OFFERING.

It was made apparent at our recent meeting in Portland that the regular donations from the churches, which, during the past five years (including what was received through the Woman's Boards), have averaged about \$350,000, need to be doubled, in order to meet the demand of our growing work. With the exception of new missions, to which what remains of the Otis Bequest has been set apart and appropriated by the Board, the entire work, including all attempted evangelistic and educational advance, must be sustained by the current annual receipts. The need of greatly enlarged donations from churches and individuals must be apparent to every one.

The appropriations to the several missions by the Prudential Committee for the present year have been sent out at a reduction below the estimates from the missions, upon an average, of about fourteen per cent. Accompanying the appropriations has been sent the following statement:—

"There are two contingents by which the appropriations may be increased during the year—the first an increase of contributions on the part of the natives, which, when reported, will be immediately met by a corresponding increase by grants in aid from the Committee; and the second, a marked increase beyond what has been already pledged and appropriated from the churches at home, which will enable the Committee to provide for some of the more urgent requests which are for the present of necessity declined. Let us pray and labor with faith that there may be a generous increase to our resources early in the year from both these contingents. Marked growth in either direction may be expected to help in the other. We will do our utmost to send this word of cheer from our end of the line to you. We will hope to receive the same from your end to us. May the Lord bless us both!"

How early and how cheerful a response from the churches at home will the Prudential Committee be able to send to our faithful and laborious missionaries?

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1881-82.

N. B. The Items respecting American Laborers have been brought down to October, 1882. The other columns give the figures for the year last reported by the several missions, and ending with various date.

MISSIONS	AMERICAN LABORERS.			NATIVE LABORERS.					CHURCHES.			EDUCATION.											
	When commenced.	Stations.	Out-stations	Ordnained Missionaries.	Not Ordnained.	Wives of Missionaries.	Total from the United States.	Native Pastors.	Native Preachers.	Native Teachers.	Native Helpers.	Total Native Laborers.	Total Laborers.	Number of Churches.	Members.	Additions.	Colleges, High Schools, and Seminaries.	Pupils.	Girls' High Schools	Pupils.	Common Schools.	Pupils.	Total under Instruction.
Zulu Mission	1835	9	14	11	1	11	28	8	72	43	33	151	179	15	634	32	2	59	2	71	38	1,128	1,253
West Central Africa	1880	1	4	3	1	12	10	4	15	10	8	37	10	5	241	32	1	41	1	52	9	1,128	1,253
European Turkey	1858	4	15	11	1	5	29	20	23	132	85	211	277	5	1,938	159	6	283	8	323	107	5,137	4,111
Western Turkey	1819	4	9	21	1	22	10	26	14	75	10	114	140	40	2,978	180	5	205	2	87	73	3,360	3,652
Central Turkey	1847	2	84	17	1	14	13	43	31	81	60	154	216	24	2,579	206	4	680	11	88	148	7,401	7,401
Eastern Turkey	1836	5	119	15	1	18	22	16	11	94	63	184	308	24	1,381	176	1	16	1	145	178	5,473	4,692
Maratha	1813	8	76	11	1	12	5	30	17	153	227	415	445	24	2,827	238	1	334	5	216	157	4,173	4,723
Madura	1824	1	13	5	1	8	11	10	25	240	23	249	317	13	1,012	59	4	375	2	92	140	9,093	9,513 <sup>2</sup>
Ceylon	1816	6	16	5	1	4	5	21	6	5	3	31	43	12	1,226	27	2	21	1	52	2	1,128	1,253
Formosa	1847	3	15	4	1	15	7	6	13	3	3	22	62	6	681	47	1	28	1	34	7	1,128	1,253
North China	1822	6	12	11	1	4	19	15	30 <sup>3</sup>	14	7	48	93	18	881	204	1	120	3	156	40	1,970	275
Shansee	1866	4	26	13	1	16	12	45	13	14	4	75	93	5	3,461	132	3	70	—	—	—	—	—
Japan	1869	4	48	9	1	8	2	19	15	30 <sup>3</sup>	—	—	—	1	881	204	1	120	3	156	40	1,970	275
Micronesia	1852	4	48	9	1	8	2	19	15	30 <sup>3</sup>	—	—	—	1	881	204	1	120	3	156	40	1,970	275
Mexico, West	1872	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Mexico, North	1852	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Spain	1872	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Spain	1872	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Austria	1872	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Dakota	1855	4	9	4	1	4	13	24	10	5	4	19	43	9	620	35	1	36	2	33	5	251	320
North Pacific Institute	1872	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Total		82	708	1,554	8	2	10	152	109	439 <sup>4</sup>	148	488	1,055	271	1,912	2,342	63	2,210	41	1,688	806	31,953	36,863

<sup>1</sup> Including some under instruction but not in reported schools.  
<sup>2</sup> The common schools of Ceylon, connected with the mission, are under the direction of a Board of Education, and the teachers are not reckoned as mission helpers.  
<sup>3</sup> Including Hawaiian missionaries.  
<sup>4</sup> Not including those still supported at the Sandwich Islands.

EARLY TRAINING IN BENEVOLENCE.

PARENTS and teachers should never forget the grave responsibility resting upon them in the matter of training their children in habits of Christian giving. It is the blindest of all reasoning to say that the offerings of children are of little consequence, because they have little to give. However small his gift may be, the giving of it may have much to do in forming the character of a child.

When a boy first takes a pen and tries to follow his copy, no one expects an ornamental page. But these painful, early scrawlings will help to train his hand, so that later on he may write swiftly and well. So the heart needs to be trained to feel, and the hand to give. The child who is encouraged to bring his offering for any good cause, will early learn some invaluable lessons. Something will be done towards checking his natural selfishness, as he is made to think of others' needs; and later on the result may be seen in a large-hearted and open-handed man.

Realizing that some little device is often helpful in the home, and in the Sunday School, in inspiring children to earn and save their pennies for charitable purposes, a friend of missions has suggested the preparation of a certificate to be given to such donors.

Accordingly, a certificate, of which a fac-simile is here given, has been prepared, nicely printed on a card, and copies will be freely furnished to parents, pastors, and Sunday School superintendents, or to any person who will undertake to lead children to give one cent a week, or fifty cents, for foreign missions.



## BITLIS, EASTERN TURKEY.

REFERENCE was made in the last number of the HERALD to a report coming by ocean cable that the city of Bitlis had been burned. Little credit was given the rumor which connected the conflagration with the advance of Russian troops upon the border; yet no little anxiety was felt to learn what basis of fact there might be for the telegram. Letters recently received from the Rev. Mr. Knapp give an account of the fire, which involves some loss, though not of life or of mission property, but show that it was not the result of political or social disturbance.

A view of Bitlis, and of the rocky region round about, is given on the opposite page. The sketch was taken from a high point southeast of the city, and shows but about one half of the inhabited portion. Mr. Knapp and the Misses Ely reside near the spot marked 1. An ancient fortress is shown at figure 2, and an Armenian monastery, one of several, at figure 3. The city lies twelve miles south of Lake Van, on the slopes of rugged mountains; and in the midst of its Turkish and Armenian population there is now a Protestant community which numbers three hundred and seventy. The mission church has one hundred and eighty-five members, with an average congregation of two hundred and thirty, while the five schools maintained by this little community have together one hundred and eighty pupils. This is the statement twenty-four years after the beginning of missionary work, Mr. Knapp having gone to Bitlis in 1858. His letter concerning the recent conflagration is dated October 17, in which he says:

“A great calamity has befallen Bitlis—the burning of a large portion of the business part of the city. I have always felt that a fire could not occur here, because of the style of building,—thick stone walls, with roof of earth, fifteen inches thick; but the unexpected event, the like of which has never been known here, occurred on Wednesday, 11th inst. It is *said* that the fire originated from a chibuk (tobacco-pipe) in the cotton market, which was first burnt. The streets are very narrow, and roofed over with earth, with here and there a skylight hole a foot in diameter. Consequently, when the fire was once started, it produced a draft through the mole-like streets that swept everything before it, preventing the owners from entering to secure all their property. They saved, as a general thing, a small fraction of their possessions; but more was plundered and carried off by the soldiers and others. The fire was confined to the west, or right side, of the river.

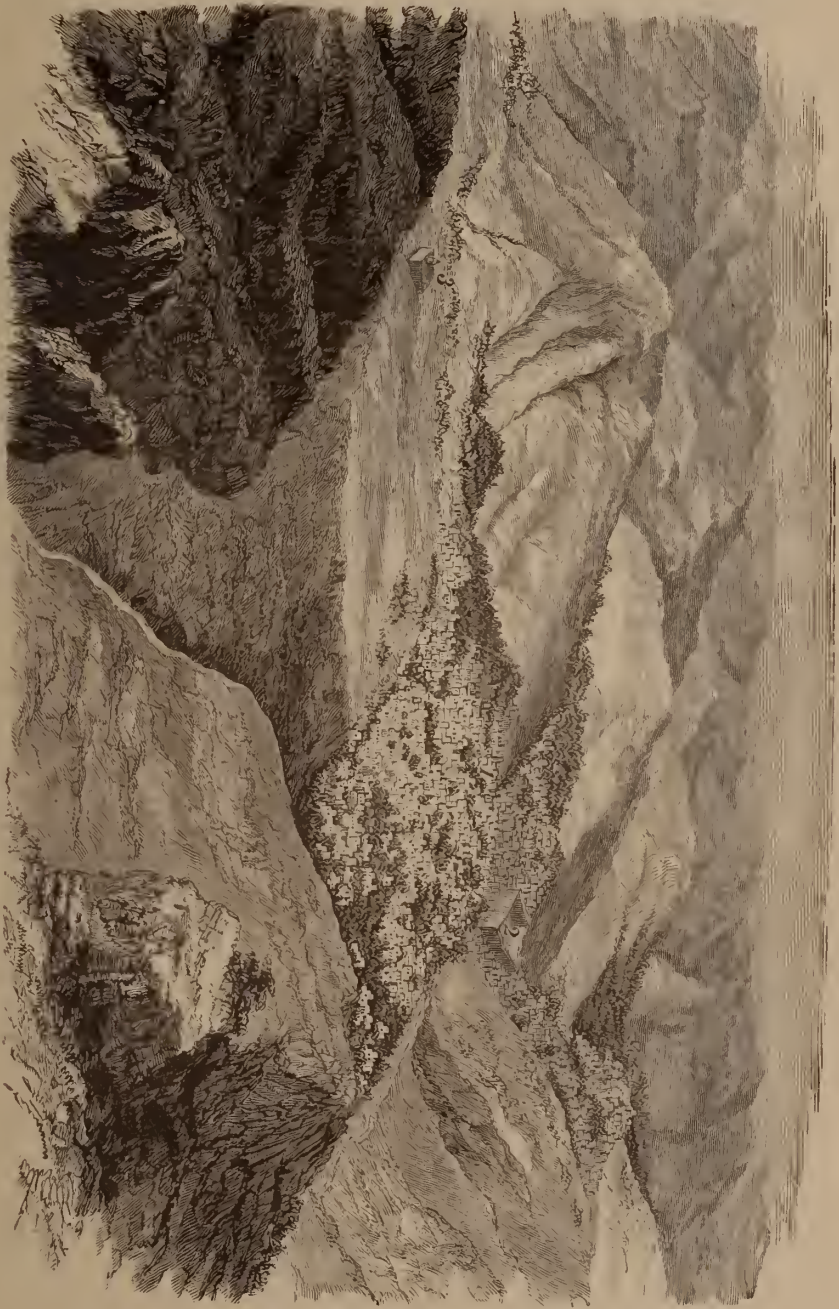
“The burnt strip includes all the shops between the fortress and the river, extending from the southern end of the cotton market, up the river as far as the stone bridge. I was told yesterday that it was found that one thousand two hundred and fifty-eight shops were burnt. Of the one hundred Protestant houses in the city, thirty-five had shops burnt. Some lost *all* their merchandise, and have no capital to begin business with. Most of the land belongs to the government, i.e. church property; and those who attempt to rebuild are prevented by the government, as the latter awaits orders from the Porte. The determination is to build larger stores, and have wider streets.”

In another letter, written after the fire, Mr. Knapp refers to a result which they hoped would follow the disaster:—

“It was very gratifying to see the Christian spirit manifested in our prayer-meeting yesterday by those of our brethren who were sufferers from the fire. Some of these begged to be remembered in the prayers of their brethren. There appeared to be a contrite and subdued spirit, which leads us to hope, yea, to expect, a rich spiritual blessing”



THE CITY OF BITLIS, EASTERN TURKEY



## Missionaries of the A. B. C. F. M., December 15, 1882.

The following list presents the names of Missionaries now in connection with the Board, in the field or expecting to return, giving the Mission and Station with which each is connected, but not in all cases his Postoffice address.

### *Zulu Mission.*

Bridgman, Rev. Henry M., Umzumbi.  
 Bridgman, Mrs. Laura B., Umzumbi.  
 Day, Miss Laura A., Adams.  
 Edwards, Mrs. Mary K., Lindley.  
 Goodenough, Rev. Herbert D., Adams.  
 Goodenough, Mrs. Caroline L., Adams.  
 Hance, Miss Gertrude R., Umvoti.  
 Ireland, Rev. William, Adams.  
 Ireland, Mrs. R. O., Adams.  
 Kilbon, Rev. Charles W., Adams.  
 Kilbon, Mrs. Mary B., Adams.  
 Pinkerton, Miss Mary E., Umzumbi.  
 Pixley, Rev. Stephen C., Lindley.  
 Pixley, Mrs. Louisa, Lindley.  
 Price, Mrs. Martha E., Lindley.  
 Richards, Rev. Erwin H., Lindley.  
 Richards, Mrs. Mittie A., Lindley.  
 Robbins, Rev. Elijah, Adams.  
 Robbins, Mrs. Adèle B., Adams.  
 Rood, Rev. David, Umvoti.  
 Rood, Mrs. Alzina V., Umvoti.  
 Tyler, Rev. Josiah, Umzunduzi.  
 Tyler, Mrs. Susan W., Umzunduzi.  
 Wilcox, Rev. William C., Mapumulo.  
 Wilcox, Mrs. Ida B., Mapumulo.  
 Wilder, Rev. George A., Umtwalumi.  
 Wilder, Mrs. Alice C., Umtwalumi.  
 Wilder, Mrs. Abbie T., Umtwalumi.

### *West Central African Mission.*

Fay, Rev. William E., Bailunda.  
 Miller, Mr. Samuel T., Bailunda.  
 Nichols, Francis O., M.D., Bailunda.  
 Nichols, Mrs. Mary F., Bailunda.  
 Sanders, Rev. William H., Bailunda.  
 Sanders, Mrs. Mary J., Bailunda.  
 Stover, Rev. Wesley M., Bailunda.  
 Stover, Mrs. Bertha D., Bailunda.  
 Walter, Mr. Frederic A., Bailunda.  
 Walter, Mrs. Margaret D., Bailunda.

### *European Turkey Mission.*

Baird, Rev. John W., Monastir.  
 Baird, Mrs. Ellen R., Monastir.  
 Bond, Rev. Lewis, Jr., Monastir.  
 Bond, Mrs. Fanny G., Monastir.  
 Byington, Rev. T. L., D.D., Constantinople.  
 Byington, Mrs. M. E., Constantinople.  
 Clarke, Rev. James F., Samokov.  
 Clarke, Mrs. Isabella G., Samokov.  
 Crawford, Miss Sophia, Monastir.  
 Graves, Miss Sara E., Samokov.  
 House, Rev. J. Henry, Samokov.

House, Mrs. Addie S., Samokov.  
 Jenney, Rev. Edward W., Monastir.  
 Jenney, Mrs. Kate M., Monastir.  
 Kingsbury, Frederick L., M.D., Samokov.  
 Kingsbury, Mrs. Luella L., Samokov.  
 Locke, Rev. William E., Samokov.  
 Locke, Mrs. Zoe A. M., Samokov.  
 Maltbie, Miss Esther T., Samokov.  
 Marsh, Rev. George D., Philippopolis.  
 Marsh, Mrs. Ursula C., Philippopolis.  
 Riggs, Rev. Elias, D.D., LL.D., Constantinople.  
 Riggs, Mrs. Martha J., Constantinople.  
 Sleeper, Rev. William W., Samokov.  
 Sleeper, Mrs. Mabel, Samokov.  
 Spooner, Miss Emily L., Monastir.  
 Stone, Miss Ellen M., Samokov.  
 Thomson, Rev. Robert, Philippopolis.  
 Thomson, Mrs. Agnes C., Philippopolis.

### *Western Turkey Mission.*

Baldwin, Rev. Theodore A., Broosa.  
 Baldwin, Mrs. Matilda J., Broosa.  
 Bartlett, Rev. Lyman, Cesarea.  
 Bartlett, Mrs. Cornelia C., Cesarea.  
 Blake, Miss Susan P., Sivas.  
 Bliss, Rev. E. E., D.D., Constantinople.  
 Bliss, Mrs. Isabella H., Constantinople.  
 Bowen, Rev. Marcellus, Smyrna.  
 Bowen, Mrs. Flora P., Smyrna.  
 Brooks, Rev. Charles H., Constantinople.  
 Brooks, Mrs. Fanny W., Constantinople.  
 Burrage, Miss Fannie E., Cesarea.  
 Chamberlin, Miss Laura B., Sivas.  
 Closson, Miss Sarah A., Cesarea.  
 Crawford, Rev. Lyndon S., Manisa.  
 Crawford, Mrs. Susan V., Manisa.  
 Cull, Miss Phæbe L., Manisa.  
 Dodd, Miss Isabella F., Constantinople.  
 Dwight, Rev. H. O., Constantinople.  
 Dwight, Mrs. Ardelle M., Constantinople.  
 Farnham, Miss Laura, Nicomedia.  
 Farnsworth, Rev. Wilson A., D.D., Cesarea.  
 Farnsworth, Mrs. Caroline E., Cesarea.  
 Fowle, Rev. James L., Cesarea.  
 Fowle, Mrs. Caroline P., Cesarea.  
 Fritcher, Miss Eliza, Marsovan.  
 Greene, Rev. Joseph K., Constantinople.  
 Greene, Mrs. Elizabeth A., Constantinople.  
 Gleason, Miss Martha J., Constantinople.  
 Hamlin, Miss Clara H., Constantinople.  
 Herrick, Rev. George F., D.D., Marsovan.  
 Herrick, Mrs. Helen M., Marsovan.  
 Hitchcock, Rev. Milan H., Constantinople.  
 Hitchcock, Mrs. Lucy A., Constantinople.

Hubbard, Rev. Albert W., Sivas.  
 Hubbard, Mrs. Emma R., Sivas.  
 Lawrence, Miss Clara D., Manisa.  
 Lord, Miss Agnes M., Constantinople.  
 Newell, Mrs. Fanny M., Broosa.  
 Page, Miss Mary L., Smyrna.  
 Parsons, Mrs. Catharine, Nicomedia.  
 Parsons, Miss Electa C., Nicomedia,  
 Parsons, Miss Ellen C., Constantinople.  
 Patrick, Miss Mary M., Constantinople.  
 Peet, Mr. William W., Constantinople.  
 Peet, Mrs. Martha H., Constantinople.  
 Perry, Rev. Henry T., Sivas.  
 Perry, Mrs. Jennie H., Sivas.  
 Pettibone, Rev. I. Fayette, Constantinople.  
 Pierce, Rev. John Edwin, Nicomedia.  
 Pierce, Mrs. Lizzie A., Nicomedia.  
 Riggs, Rev. Edward, Marsovan.  
 Riggs, Mrs. Sarah H., Marsovan.  
 Schneider, Mrs. Susan M., Constantinople.  
 Smith, Rev. John F., Marsovan.  
 Tracy, Rev. Charles C., Marsovan.  
 Tracy, Mrs. Myra P., Marsovan.  
 Twichell, Miss Olive N., Broosa.  
 Washburn, Miss Fannie E., Marsovan.  
 Williams, Miss Cornelia P., Constantinople.  
 Williams, Mrs. Kate P., Constantinople.  
 Wood, Rev. G. W., D.D., Constantinople.  
 Wood, Mrs. Sarah A. H., Constantinople.

*Central Turkey Mission.*

Adams, Rev. Lucien H., Kessab.  
 Adams, Mrs. Nancy D., Kessab.  
 Barnes, Miss Myra L., Marash.  
 Brown, Miss Minnie C., Adana.  
 Childs, Miss Harriet N., Aintab.  
 Christie, Rev. Thomas D., Marash.  
 Christie, Mrs. Carmelite B., Marash.  
 Coffing, Mrs. J. L., Hadjin.  
 Doane, Miss Etta C., Marash.  
 Hollister, Miss Mary G., Aintab.  
 Lee, Rev. Lucius O., Marash.  
 Lee, Mrs. Mary E., Marash.  
 Marden, Rev. Henry, Marash.  
 Montgomery, Rev. Giles F., Marash.  
 Montgomery, Mrs. Emily R., Marash.  
 Pierce, Miss Ellen M., Aintab.  
 Proctor, Miss Myra A., Kessab.  
 Riggs, Mr. Charles W., Aintab.  
 Sanders, Rev. Charles S., Aintab.  
 Sanders, Mrs. Grace, Aintab.  
 Spencer, Miss Charlotte D., Hadjin.  
 Stevens, Cyrus L., M.D., Aintab.  
 Stevens, Mrs. Netta K., Aintab.  
 Trowbridge, Rev. T. C., LL.D., Aintab.  
 Trowbridge, Mrs. Margaret R., Aintab.  
 Tucker, Miss Laura, Adana.

*Eastern Turkey Mission.*

Ainslie, Rev. John A., Mardin.  
 Ainslie, Mrs. Ellen D., Mardin.

Allen, Rev. Orson P., Harpoot.  
 Allen, Mrs. Caroline R., Harpoot.  
 Andrus, Rev. Alpheus N., Mardin.  
 Andrus, Mrs. Olive L., Mardin.  
 Barnum, Rev. Herman N., D.D., Harpoot.  
 Barnum, Mrs. Mary E., Harpoot.  
 Barnum, Rev. Henry S., Van.  
 Barnum, Mrs. Helen P., Van.  
 Brooks, Miss Mary E., Erzroom.  
 Browne, Rev. John K., Harpoot.  
 Browne, Mrs. Leila, Harpoot.  
 Bush, Miss Caroline E., Harpoot.  
 Chambers, Rev. Robert, Erzroom.  
 Chambers, Mrs. Elizabeth L., Erzroom.  
 Chambers, Rev. William N., Erzroom.  
 Cole, Rev. Royal M., Erzroom.  
 Cole, Mrs. Lizzie, Erzroom.  
 Dewey, Rev. Willis C., Mardin.  
 Dewey, Mrs. Seraphina S., Mardin.  
 Ely, Miss Charlotte E., Bitlis.  
 Ely, Miss M. A. C., Bitlis.  
 Gates, Rev. C. Frank, Mardin.  
 Johnson, Miss Lauraette E., Van.  
 Kimball, Miss Grace N., Van.  
 Knapp, Rev. George C., Bitlis.  
 Knapp, Mrs. Alzina M., Bitlis.  
 Parmelee, Rev. Moses P., M.D., Trebizond.  
 Parmelee, Mrs. Julia F., Trebizond.  
 Powers, Miss Hattie G., Erzroom.  
 Pratt, Miss Clarissa H., Mardin.  
 Reynolds, Rev. George C., M.D., Van.  
 Reynolds, Mrs. Martha W., Van.  
 Sears, Miss Sarah E., Mardin.  
 Seymour, Miss Hattie, Harpoot.  
 Thom, Daniel M. B., M.D., Mardin.  
 Thom, Mrs. L. H., Mardin.  
 Van Duzee, Miss Cyrene O., Erzroom.  
 Wheeler, Rev. Crosby H., Harpoot.  
 Wheeler, Mrs. Susan A., Harpoot.  
 Wheeler, Miss Emily C., Harpoot.  
 Wright, Miss Mary P., Harpoot.

*Maratha Mission.*

Abbott, Rev. Justin E., Bombay.  
 Ballantine, William O., M.D., Rahuri.  
 Bissell, Rev. Lemuel, D.D., Ahmednagar.  
 Bissell, Mrs. Mary E., Ahmednagar.  
 Bruce, Rev. Henry J., Satara.  
 Bruce, Mrs. Hepzibeth P., Satara.  
 Fairbank, Rev. Samuel B., D.D., Wadale.  
 Fairbank, Miss Katie, Ahmednagar.  
 Gates, Rev. Loren S., Sholapur.  
 Gates, Mrs. Frances A., Sholapur.  
 Harding, Rev. Charles, Sholapur.  
 Harding, Mrs. Elizabeth D., Sholapur.  
 Harding, Miss Ruby E., Ahmednagar.  
 Hume, Rev. Robert A., Ahmednagar.  
 Hume, Rev. Edward S., Bombay.  
 Hume, Mrs. Charlotte E., Bombay.  
 Smith, Rev. James, Ahmednagar.  
 Smith, Mrs. Maud, Ahmednagar.  
 Winsor, Rev. Richard, Sirur.  
 Winsor, Mrs. Mary C., Sirur.



*Madura Mission.*

Burnell, Rev. Albert H., Pasumalai.  
 Burnell, Mrs. Abbie S., Pasumalai.  
 Burnell, Rev. Thomas S., Melur.  
 Burnell, Mrs. Martha, Melur.  
 Capron, Mrs. Sarah B., Madura.  
 Chandler, Rev. John E., Pulney.  
 Chandler, Mrs. Charlotte H., Pulney.  
 Chandler, Rev. John S., Battalagundu.  
 Chandler, Mrs. Jennie E., Battalagundu.  
 Chandler, Miss Gertrude A., Pulney.  
 Chester, Rev. Edward, M.D., Dindigul.  
 Chester, Mrs. Sophia, Dindigul.  
 Guttererson, Rev. George H., Melur.  
 Guttererson, Mrs. Emma W., Melur.  
 Herrick, Rev. James, Tirumangalam.  
 Herrick, Mrs. Elizabeth H., Tirumangalam.  
 Howland, Rev. William S., Mandapasalai.  
 Howland, Mrs. Mary L., Mandapasalai.  
 Jones, Rev. John P., Mana-Madura.  
 Jones, Mrs. Sarah A., Mana-Madura.  
 Minor, Mrs. Judith M., Battalagundu.  
 Noyes, Rev. Joseph T., Periakulam.  
 Noyes, Mrs. Martha J., Periakulam.  
 Rendall, Rev. John, Madura.  
 Rendall, Miss Henrietta S., Madura.  
 Taylor, Miss Martha S., Mandapasalai.  
 Tracy, Rev. James E., Tirupuvanam.  
 Tracy, Mrs. Fanny S., Tirupuvanam.  
 Washburn, Rev. George T., Pasumalai.  
 Washburn, Mrs. Eliza E., Pasumalai.

*Ceylon Mission.*

Agnew, Miss Eliza, Oodooville.  
 Hastings, Rev. Eurotas P., D.D., Batticotta.  
 Hastings, Mrs. Anna, Batticotta.  
 Hastings, Rev. Richard C., Batticotta.  
 Hastings, Miss Kate E., Batticotta.  
 Hillis, Miss Hester A., Panditeripo.  
 Howland, Rev. Samuel W., Oodoopitty.  
 Howland, Mrs. Mary E. K., Oodoopitty.  
 Howland, Miss Susan R., Oodooville.  
 Howland, Rev. William W., Oodooville.  
 Howland, Mrs. Susan R., Oodooville.  
 Leitch, Mr. George W., Manepy.  
 Leitch, Miss Mary, Manepy.  
 Leitch, Miss Margaret W., Manepy.  
 Smith, Rev. Thomas S., Tillipally.  
 Smith, Mrs. Emily M., Tillipally.  
 Truax, Miss Minnie B., Batticotta.

*Foochow Mission.*

Baldwin, Rev. C. C., D.D., Foochow.  
 Baldwin, Mrs. Harriet F., Foochow.  
 Hartwell, Rev. Charles, Foochow Suburbs.  
 Hartwell, Mrs. Lucy E., Foochow Suburbs.  
 Harris, Miss Alice M., Foochow.  
 Newton, Miss Ella J., Foochow.  
 Walker, Rev. Joseph E., Shau-wu.  
 Walker, Mrs. E. A., Shau-wu.  
 Whitney, Henry T., M.D., Foochow.  
 Whitney, Mrs. Lurie Ann, Foochow.

Woodin, Rev. S. F., Foochow Suburbs.  
 Woodin, Mrs. Sarah L., Foochow Suburbs.

*North China Mission.*

Ament, Rev. William S., Peking.  
 Ament, Mrs. Mary Alice, Peking.  
 Andrews, Miss M. E., Tung-cho.  
 Blodget, Rev. Henry, D.D., Peking.  
 Blodget, Mrs. Sarah F. R., Peking.  
 Chapin, Rev. Franklin M., Kalgan.  
 Chapin, Mrs. Flora M., Kalgan.  
 Chapin, Rev. Lyman D., Tung-cho.  
 Chapin, Mrs. Clara L., Tung-cho.  
 Chapin, Miss Jane E., Peking.  
 Diamant, Miss Naomi, Kalgan.  
 Evans, Miss Jane G., Tung-cho.  
 Garretson, Miss Elsie M., Kalgan.  
 Goodrich, Rev. Chauncey, Tung-cho.  
 Goodrich, Mrs. Sarah B., Tung-cho.  
 Haven, Miss Ada A., Peking.  
 Holbrook, Miss Mary A., M.D., Tung-cho.  
 Murdock, Miss Virginia, M.D., Kalgan.  
 Noble, Mr. Willis C., Peking.  
 Noble, Mrs. Willa J., Peking.  
 Peck, Albert P., M.D., Pao-ting-fu.  
 Peck, Mrs. Celia F., Pao-ting-fu.  
 Perkins, Rev. Henry P., Tientsin.  
 Pierson, Rev. Isaac, Pao-ting-fu.  
 Pierson, Miss Lizzie B., Pao-ting-fu.  
 Porter, Rev. Henry D., M.D., Shantung.  
 Porter, Mrs. Elizabeth C., Shantung.  
 Porter, Miss Mary H., Shantung.  
 Roberts, Rev. James H., Kalgan.  
 Roberts, Mrs. Grace L., Kalgan.  
 Shaw, Rev. William H., Pao-ting-fu.  
 Shaw, Mrs. S. Lizzie, Pao-ting-fu.  
 Sheffield, Rev. Devello Z., Tung-cho.  
 Sheffield, Mrs. Eleanor W., Tung-cho.  
 Smith, Rev. Arthur H., Shantung.  
 Smith, Mrs. Emma J., Shantung.  
 Sprague, Rev. William P., Kalgan.  
 Sprague, Mrs. Margaret S., Kalgan.  
 Stanley, Rev. Charles A., Tientsin.  
 Stanley, Mrs. Ursula, Tientsin.  
 Williams, Rev. Mark, Kalgan.  
 Williams, Mrs. Isabella B., Kalgan.

*Shanse Mission.*

Atwood, Rev. Ireneus J., Tai-yuen-fu.  
 Atwood, Mrs. Annette W., Tai-yuen-fu.  
 Cady, Rev. Chauncey R., Tai-yuen-fu.  
 Stimson, Rev. Martin L., Tai-yuen-fu.  
 Stimson, Mrs. Emily B., Tai-yuen-fu.  
 Tenney, Rev. Charles D., Tai-yuen-fu.  
 Tenney, Mrs. Annie R., Tai-yuen-fu.

*Japan Mission.*

Allchin, Rev. George, Osaka.  
 Allchin, Mrs. Nellie M., Osaka.  
 Atkinson, Rev. John L., Kobe.  
 Atkinson, Mrs. Carrie E., Kobe.  
 Barrows, Miss Martha J., Kobe.

Berry, John C., M.D., Okayama.  
 Berry, Mrs. Maria E., Okayama.  
 Cary, Rev. Otis, Jr., Okayama.  
 Cary, Mrs. Ellen M., Okayama.  
 Colby, Miss Abbie M., Osaka.  
 Curtis, Rev. William W., Osaka.  
 Davis, Miss Anna Y., Kioto.  
 Davis, Rev. Jerome D., D.D., Kioto.  
 Davis, Mrs. Sophia D., Kioto.  
 Davis, Rev. R. Henry, Kobe.  
 Davis, Mrs. Frances W., Kobe.  
 De Forest, Rev. John H., Osaka.  
 De Forest, Mrs. Sarah E., Osaka.  
 Dudley, Miss Julia E., Kobe.  
 Gardner, Miss Fannie H., Osaka.  
 Gordon, Rev. M. L., M.D., Kioto.  
 Gordon, Mrs. Agnes H., Kioto.  
 Gouldy, Miss Mary E., Osaka.  
 Greene, Rev. Daniel C., D.D., Kioto.  
 Greene, Mrs. Mary J., Kioto.  
 Gulick, Miss Julia A., Kobe.  
 Gulick, Rev. John T., Kobe.  
 Gulick, Mrs. Frances A., Kobe.  
 Gulick, Rev. Orramel H., Kobe.  
 Gulick, Mrs. Ann E., Kobe.  
 Jencks, Mr. DeWitt C., Kobe.  
 Jencks, Mrs. Sarah M., Kobe.  
 Learned, Rev. Dwight W., Kioto.  
 Learned, Mrs. Florence H., Kioto.  
 Neesima, Rev. Joseph H., Kioto.  
 Neesima, Mrs. J. H., Kioto.  
 Parmelee, Miss H. Frances, Osaka.  
 Pettee, Rev. James H., Okayama.  
 Pettee, Mrs. Isabella W., Okayama.  
 Starkweather, Miss Alice J., Kioto.  
 Talcott, Miss Eliza, Kobe.  
 Taylor, Rev. Wallace, M.D., Osaka.  
 Taylor, Mrs. Mary F., Osaka.

*North Pacific Missionary Institute.*

Hyde, Rev. Charles M., D.D., Honolulu,  
 Sandwich Islands.  
 Hyde, Mrs. Mary Knight, Honolulu, S. I.

*Micronesia Mission.*

Bingham, Rev. Hiram, Honolulu.  
 Bingham, Mrs. Minerva C., Honolulu.  
 Cathcart, Miss Lillie S., Kusaie.  
 Doane, Rev. E. T., Ponape.  
 Fletcher, Miss J. Estella, Ponape.  
 Houston, Rev. Albert S., Ponape.  
 Houston, Mrs. Elizabeth M., Ponape.  
 Logan, Rev. Robert W., Ponape.  
 Logan, Mrs. Mary E., Ponape.  
 Pease, Rev. Edmund M., M.D., Kusaie.  
 Pease, Mrs. Harriet A., Kusaie.  
 Rand, Rev. Frank E., Ponape.  
 Rand, Mrs. Carrie T., Ponape.  
 Sturges, Rev. Albert A., Ponape.  
 Sturges, Mrs. Susan M., Ponape.  
 Taylor, Rev. Horace J., Kusaie.

Walkup, Rev. Alfred C., Kusaie.  
 Walkup, Mrs. Lavinia M., Kusaie.

*Dakota Mission.\**

Collins, Miss Mary C., Fort Sully, Dak.  
 Hall, Rev. Charles L., Fort Berthold.  
 Ilsley, Miss Harriet B., Santee Agency.  
 Irvine, Miss Louisa M., Fort Sully, Dak.  
 Morris, Mr. Wyllys K., Sissiton Agency,  
 Dak.  
 Morris, Mrs. Martha Riggs, Sissiton Agen-  
 cy, Dak.  
 Paddock, Miss Martha M., Santee Agency.  
 Pike, Miss Sophronia B., Fort Berthold.  
 Riggs, Rev. Alfred L., Santee Agency, Neb.  
 Riggs, Mrs. Mary B., Santee Agency, Neb.  
 Riggs, Rev. S. R., LL.D., Sissiton Agency,  
 Dak.  
 Riggs, Mrs. Annie B., Sissiton Agency,  
 Dak.  
 Riggs, Rev. Thomas L., Fort Sully, Dak.  
 Robbins, Mr. James C., Santee Agency.  
 Steer, Mr. Joseph H., Santee Agency.  
 Steer, Mrs. Marie L., Santee Agency.  
 Voorhees, Miss Sarah E., Santee Agency.  
 Ward, Miss Eda L., Fort Berthold.  
 Webb, Miss Susan, Santee Agency.

*Western Mexican Mission.*

Bissell, Rev. Henry M., Guadalajara.  
 Bissell, Mrs. Ella N., Guadalajara.  
 Crawford, Rev. M. A., Guadalajara.  
 Crawford, Mrs. Harriet J., Guadalajara.  
 Haskins, Miss Belle M., Guadalajara.  
 Howland, Rev. John, Guadalajara.  
 Howland, Mrs. Sarah B., Guadalajara.

*Northern Mexican Mission.*

Eaton, Rev. James D., Chihuahua.  
 Eaton, Mrs. Gertrude C., Chihuahua.

*Spanish Mission.*

Gulick, Rev. Thomas L., Zaragoza.  
 Gulick, Mrs. Alice Walbridge, Zaragoza.  
 Gulick, Rev. William H., San Sebastian.  
 Gulick, Mrs. Alice Gordon, San Sebastian.  
 Richards, Miss Susie F., San Sebastian.

*Austrian Mission.*

Clark, Rev. Albert W., Prague.

*Missionaries Resident at the Hawaiian Islands.*

Alexander, Rev. William P., Wailuku.  
 Alexander, Mrs. Mary Ann, Wailuku.  
 Baldwin, Rev. Dwight, M.D., Honolulu.  
 Bond, Rev. Elias, Kohala.  
 Coan, Rev. Titus, Hilo.  
 Emerson, Mrs. Ursula S., Waiialua.  
 Hitchcock, Mrs. Rebecca H., Honolulu.  
 Lyman, Rev. David B., Hilo.

\* It is expected that this mission will be transferred to the care of the American Missionary Association at the beginning of the year 1883.

Lyman, Mrs. Sarah B., Hilo.  
 Lyons, Rev. Lorenzo, Waimea.  
 Lyons, Mrs. Lucretia G., Waimea.  
 Paris, Rev. J. D., Honolulu.  
 Paris, Mrs. Mary C., Honolulu.

Parker, Mrs. Mary E., Honolulu.  
 Smith, Rev. James W., M.D., Koloa. B.T.E  
 Smith, Mrs. Melicent K., Koloa.  
 Smith, Rev. Lowell, D. D., Honolulu.  
 Smith, Mrs. Abba W., Honolulu.

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## BRIEF NOTES ON JAPAN.— No. I.

BY THE REV. J. D. DAVIS, D.D. OF KIOTO.

### THE COUNTRY.

THE empire consists of the four large islands of Yezo, Nippon, Shikoku, and Kiushiu, with between two and three thousand smaller inhabited islands. These islands stretch through about fifteen hundred miles from northwest to southeast, and are contained between about latitude 30 to 46 deg. north, and longitude 128 to 142 deg. east, from Greenwich. The total area of these islands is about one hundred and fifty thousand square miles, of which about one tenth is under cultivation.

Save the alluvial river plains in the valleys, and the delta and alluvial deposits around the coasts, Japan is all mountains and valleys. Its serrated peaks and ranges, its wooded valleys and picturesque waterfalls, its temple groves, shrine-crowned hills, and hamlet-dotted farms, make Japan one of the most beautiful lands that the sun shines upon.

About one tenth of the area of Japan, or about nine million acres, is under cultivation; this is about one fourth of the arable land; that is, of the land that *could* be cultivated, for much of that which is now under cultivation is formed of terraced hill and mountain sides. While the population, and acreage under cultivation, have increased, the product is said not to have increased during the last two hundred years.

### PRODUCTIONS.

Rice is the staple product, all land which can be flooded during the summer being sown with rice, and in the fall wheat, barley, rapeseed, millet, and vegetables, are produced on this and other land. About one hundred and fifty million bushels of rice are produced each year, about fifty bushels to the acre. In ancient times one ninth of the produce of the land was given to the emperor. The land is all owned by the government, and is held in perpetual lease by the people. In the sixteenth century, the Tycoon Hideyoshi took two fifths of the product of the land; from 1604 to 1868, the Tokugawa dynasty of Tycoons took one half, and the owner of the land one fourth, leaving the tenant farmers only one fourth. This hard lot of the farmer is being improved a little, but only a little; as yet. Rice land is worth nearly five times as much as other arable land.

About eighty million pounds of tea are produced each year, of which fifty million pounds, and one million pounds of silk, are exported. The one million head of cattle in the empire make about three head to each hundred of the

population, while in the United States there are about seventy-five head to every hundred people. Until recently, cattle have not been used for food or milk, but now they are beginning to be used for beef. There are not far from two hundred varieties of fish eaten, nearly all being salt-water fish, one half of the people eating fish every day. The food of the masses is about ninety per cent. vegetable. About sixteen million bushels of sweet potatoes are produced annually.

#### THE PEOPLE.

The population by the last census is a little over thirty-six million. As to the origin of this people, there are two theories: First, that the Ainos, who inhabit the northern part of the northern Island of Yezo, came from Corea, and the conquering race of Japanese from the Malay Islands; second, that the Japanese came from Corea, and the Ainos were aborigines.

The people have been divided into four or five classes, though those class distinctions are now rapidly fading away: 1. The Samurai, or literary class, the old retainers of the daimios, numbering over two million. 2. The Agricultural class. 3. The Artisan class. 4. The Traders; making the Heimin, or common people, number about thirty-four million. According to the census of 1874 there were as follows:—

Princes of the blood . . . . .	29	Buddhist nuns . . . . .	9,621
Nobles, kuge, and ex-daimios . . . . .	2,666	Farmer's, adults . . . . .	14,870,426
Retainers of the ex-daimios, 1st grade . . . . .	1,282,167	Artisans, adults . . . . .	701,416
Retainers of the ex-daimios, 2d grade . . . . .	659,074	Merchants, adults . . . . .	1,309,191
Buddhist priests . . . . .	211,846	Miscellaneous occupations . . . . .	2,129,522
		Yetas-pariahs . . . . .	456,695
		Shinto priests . . . . .	102,477

#### THE GOVERNMENT.

Personal rule of the mikados, or ancient feudalism with simple monarchy, existed from B. C. 660 to the eighth century; simple monarchy from the eighth to the twelfth century; and the dual system, with a complex feudal system, from the twelfth century to 1868. The dual system of government had its origin in this way: In A. D. 1142, the mikado gave his military power to one of his generals, and from that time for more than seven hundred years the tycoons exercised the power, while the mikado was shut up in his palace. The mikado was reinstated in 1868, after a bloody revolution of two years. He is an absolute sovereign, and administers affairs through a supreme council, which consists of the prime minister, the vice-prime minister, and the heads of the great departments of state, all of whom are appointed by the mikado. The heads of departments are as follows: Finance, Foreign Affairs, War, Marine, Educational, Public Works, Justice, Colonization, the Imperial Household, and the Interior. From the thirteenth to the fifteenth century, Japan was open to the scanty commerce of those early times, but in the sixteenth century it was sealed up and remained a closed empire for over two hundred years. This came about from the operations of the Roman Catholics.



## EARLY HISTORY.

The mikado dates his dynasty in unbroken succession from B. C. 660, over twenty-five hundred years, and something like exact history begins from that time, although, as the first histories were not committed to writing until A. D. 712, much doubt encircles the history of the first part of this time. Letters, writing, and Buddhism, were introduced from Corea between A. D. 282 and A. D. 552. Buddhism was propagated from the sixth to the fifteenth century.

## ROMAN CATHOLICS IN JAPAN.

The Jesuits entered Japan in 1549. Xavier reached Japan and visited Kioto, and within five years seven churches were established in and around the city, and many Christian communities had sprung up in the southwest. In 1581 there were two hundred churches and one hundred and fifty thousand Native Christians. Later there were two hundred thousand Catholic Christians in Japan. In the Island of Kiushiu, the daimios became Catholics and compelled their subjects to embrace the new faith. The people of whole districts of country were ordered to embrace Christianity or to leave their land and go into banishment. The Buddhist priests were exiled or killed; and fire and sword, as well as preaching, were employed as instruments of conversion. The Daimio of Bungo destroyed three thousand temples and monasteries. Portuguese slave traders sold thousands of Japanese as slaves in Macao, in China, and in the Philippine Islands. Nobunaga, the powerful Tycoon, favored the Jesuits, and burnt down over three thousand temples and monasteries in and around Kioto.

After Catholicism had flourished for forty years, the Tycoon Hideyoshi, in 1587, issued a decree of banishment against the missionaries. They still secreted themselves in large numbers, however, in the country, and in 1656 nine foreign priests and seventeen native converts were taken to Nagasaki and crucified. In 1611 the Tycoon Iyeyasu obtained proof of what he had long suspected, that the native converts and the missionaries had formed a plot to reduce Japan to the condition of a subject state. All foreign priests found in the country were ordered to be put to death, and Iyemitsu, the successor of Iyeyasu, shut foreign commerce up to Nagasaki, and forbade Japanese subjects leaving the country on pain of death. Fire and sword were used to extirpate Christianity. Many thousands were put to death; they were wrapped in straw sacks, piled up in heaps of wood, and burned. Mothers carried their babes in their bosoms, or their children in their arms, to the fire, the sword, or to the precipice's edge, rather than leave them behind to be educated in the pagan faith.

Finally, in 1637, about sixty thousand of the Christians rose, seized an old castle at Shimobari, near Nagasaki, fortified it, and at last, after a siege of two months, and great slaughter, they were only subdued with the aid of Dutch cannon from Nagasaki. Then the captives, to the number of nearly forty thousand, were put to death, and over the mound that covered their dead bodies was placed this inscription: "*So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan, and if the King of Spain himself, or the Christian's God, or the Great God of all, shall violate this command, he shall*



pay for it with his head." Edicts against Christianity were put up all over Japan; it was death to be a Christian. Five hundred dollars reward was offered for information of a priest, and \$300 for information of a native believer. Every house was required to have a heathen shrine in it, and the household was required to worship before that shrine, in the presence of an official, once each year. In many of the provinces, the people were compelled to trample on the crucifix yearly. No one could travel in Japan, unless he had a certificate that he was a member of some Buddhist sect.

As late as 1829, seven persons were crucified in Osaka, on suspicion that they were Christians. In 1869, about four thousand men, women, and children, from near Nagasaki, Catholic Christians, were seized, and scattered among the prisons of distant provinces. Before release came, four years afterward, more than half of them were dead. When, in 1870, the foreign ministers of the treaty powers went in a body to remonstrate with the Japanese Government against this treatment of these Christians, Mr. Iwakura, then Prime Minister, said to them that the Japanese Government would resist the incoming of Christianity as they would the inroad of an invading army. When the mikado was reinstated in 1868, he put up the following inscription on the bulletin-boards all over the empire: "The evil sect, called Christian, is strictly prohibited; suspicious persons must be reported, and rewards will be given."

#### JAPAN OPENED.

After Japan had been closed for just two hundred and twenty years, Commodore Perry, of the United States Navy, steamed into the bay of Yedo, July 7, 1853. The first treaty with the United States was signed, March 31, 1854. Townsend Harris' treaty was signed in August, 1858. Treaties with other powers followed and, as a result, five ports were opened to foreign residents and trade; namely: Yedo, with its port of Yokohama; Osaka, with its port of Kobe; Nagasaki, Niigata, on the west coast; and Hakodate, on the Island of Yezo. The mikado was restored to power, and the tycoon forever deposed from power, in 1868.

[TO BE CONTINUED.]

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## Letters from the Missions.

### Maratha Mission.

#### ORDINATION AT AHMEDNAGAR.

MR. EDWARD S. HUME reports an important event in the history of the Ahmednagar Church. The ordination referred to took place August 24.

"Last December the church invited Mr. Tukaram Nathuji to preach for six months. The place which he has been

called to fill is an exceedingly difficult one, as Vishnupunt, the last pastor, was a rare man in almost every respect. Tukaramji carried himself so well for the six months during which he was on trial, that the church voted unanimously to ask him to become its permanent pastor. The council which was invited to ordain him was called according to the true Congregational method, and consisted of eleven members,

six of whom were native brethren. The expenses of the native brethren, who came from out of town, were mainly borne by the churches sending them.

“The examination of the candidate was held in the afternoon. The ordination service in the evening was impressive and profitable; and it is to be hoped that it may not soon be forgotten. Tukaramji is in a noble line of pastors. Haripunt, Ramkrishnapunt, and Vishnupunt have successively served this church, all three of whom have been eminently good men. We can hardly wish more for the present young pastor than that he should in some way be clothed with Vishnupunt’s mantle, and influenced by the same spirit with which he was animated.

“The church is still carrying out its purpose of paying its pastor and of being entirely independent of mission aid. Now that this seems a very feasible plan, the members of the church are also hoping to undertake some regular mission work. It is planned that some one of the towns in the vicinity be taken up as the mission field of this church. For this purpose the Sunday collections are to be laid aside, and in addition members are to collect or raise in some way whatever may be necessary for supplementing what may be realized from the Sunday collections. No one can now say that this church is a foreign institution. It is ministered to by a native whom the members have chosen, and whom they entirely support. Pray for us, that this little flock may go on in the good purpose which it has adopted, until it becomes a strong and useful church.”

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### *Madura Mission.*

#### MELUR STATION.

MR. AND MRS. GUTTERSON, who, during the three years they have been in India have been located at Madura City and Periakulam, in January last removed to Melur, the station so long occupied by Mr. and Mrs. Thomas Burnell. Of the field and work before them Mr. Gutterson wrote, August 20th:—

“The mission compound and bungalow in Melur are favorably placed for health, for work, and for beauty of situation. From our housetop one may see the fields of growing grain stretching westward toward a low range of mountains, under the shadow of which is an ancient temple of much renown. A large amount of gold and jewels has recently been stolen from this temple, furnishing the local police with a case, the heathen with a new topic of conversation, and our catechists with a doubtful argument against the spiritual claims of that particular divinity.

“To the eastward of our bungalow runs the old military and post road from Madras to Madura and Tinnevely, and across the way is one of the old-style traveler’s bungalows, built like a bomb-proof, and shaded by one of the finest banyans in the district. This tree is, according to the people, the abode of an evil spirit; and a little shrine has been placed near its trunk, before which flowers are placed to propitiate the demon. But it is probable that the devil chiefly abides in the arrack bazaar, a quarter of a mile away in the town, upheld by the government excise law. This devil is not cast out by flowers.

“Melur is interesting for several reasons. First, because it has been for twenty-five years the home of a faithful, hard-working missionary: one who, early and late, to the limit of his bodily powers, preached the gospel to these people. His was a work of faith, sustained by prayer, and built on the promises of the Bible. There are eighteen hamlets clustering around Melur, all within a radius of three miles. I suppose there is hardly a person in all these villages who has not, within the last score of years, heard the whole plan of salvation many times from the lips of this faithful preacher.

“They have been told of Jesus Christ, of what He wrought for them, and of the faith in Him necessary for forgiveness of sins and eternal life. They have been invited, entreated, warned. The same is true in a lesser degree of the seventy-five or one hundred towns and hamlets scattered through the seven hundred square

miles of the Melur station; and still they turn to their houses and lands and getting of gain, as though these eternal truths had never sounded in their ears. Idolatry and Hinduism may be relaxing their hold, but the deadly grip of ignorance, indifference, and caste is upon them yet. That they are too ignorant to comprehend the New Testament truth, and too hardened to yield to its demands even if comprehended, is evident: and this fact is an explanation of the apparently scanty results of so much faithful work."

#### THE THIEF CASTE.—CHETTIES.

"Melur is interesting also on account of the character of its people, they being mostly of the thief caste. In fact, this district was formerly the stronghold of these people, and although agriculture is their principal employment now, dark deeds are not unknown, and a native having any amount of money or jewels can never travel in safety after nightfall. These people are clownish and hard to reach. They are very ignorant, there being whole villages where hardly a person, except the village accountant, can read a word. Still, they are neither dull nor lazy, and are independent in character. There is but *one* convert from among them in this whole seven hundred square miles. He was put into our mission schools when a boy, and early *educated* in a Christian way; this man is a catechist, doing good work.

"Next to the 'thief caste' in point of numbers are the 'chetties,' or merchants, of various grades. Some of these are money-lenders, and are the Jews of the district. Twenty-four per cent. and thirty-six per cent. are not uncommon rates of interest demanded by them, while twelve per cent. is considered 'charitable interest.'

"Although as a caste they are more opposed to Christianity than even the Brahmans, yet there is one convert from among them in Melur station. He is, I am told, the first of his caste to accept Christ, in South India at least.

"Of our own work I can find but little to say, as it is scarcely begun. Our outlook is encouraging and our plans greater

than our means; the bulk of our efforts must be for the purely heathen, for there is but a handful of Christians. The great need of this station I believe to be *schools* established in all the larger towns and villages, thus securing the young. One school, opened a few months since in a large village, has an attendance of twenty-eight boys; the teacher is, I believe, a sincere Christian, and the people like him. When I go there the wealthy men of the place, robed in their spotless garments, the sacred ashes on their foreheads, come and look, not caring a straw for Christianity themselves, yet willing to place their boys under its influence."

#### SCHOOLS NEEDED.

"Our first attempt upon the town of Melur itself has been in the form of a day school for high-caste and Brahman girls. We had some difficulty in obtaining a building for the purpose, on account of the unwillingness of the people to give us a foothold in the high-caste quarter. They instinctively associate Christianity with low-caste people and hence fear its approach. At length a Brahman widow offered to sell her house and to give her veranda for the use of the school, until she should vacate her premises. It will cost us \$100 to buy the property and make it ready, but it must be done, or no Hindu girls' school in Melur.

"The first day twenty-four girls came; and this number has increased until we have forty names on the roll, and an average attendance of thirty-two. This is indeed an encouragement. The contact with Christian ideas, and the singing of Christian hymns, must weaken the power of idolatry and superstition upon these young minds, even if none of them forsake their families, their caste, and their ancient religious rites. One of the little girls died a few days since. A venomous snake fell from the roof of her house, in the night, and bit her. It fairly illustrates the prejudice and ignorance of the people to know that they never called the government apothecary, although within a rod of the dispensary, but only repeated incantations and invoked their gods.

"One of our first callers from the town

was a Brahman boy of fifteen or sixteen years. He was accompanied by one of the best educated Brahmans of the place. Both were friendly, both were full of questions about Christianity; the younger soon began to produce a great number of worn-out arguments against the Bible and the divinity of Christ. Knowing that they were borrowed, I asked the source of his doubts. After some hesitation a well-worn copy of Tom Paine's *Age of Reason* made its appearance from under his cloth. I gave him a book of different character. He went away and I never saw him again, for he was taken sick, removed to Madura, and died there.

"There are a dozen or more government officials in Melur, mostly Brahmans; they are not unfriendly and are curious to know about Western civilization, though not inclined to seek for the truth."

#### BIBLE EXAMINATIONS.

The Madura Bible Union has held a "Bible Examination" of ten schools connected with the Union. Mr. Washburn, the examiner, reports that eight question-papers were prepared, four on the Old Testament and four on the New. The returns were all creditable to the schools and scholars participating. The highest mark, on a standard of one hundred, was 92, the average being 66.9. Mr. Washburn says:—

"The ability of the children to memorize, and the extraordinary extent to which they had carried this, were constantly a matter of surprise. These were not confined to the memoriter lessons, very large as these are, but extended to historical lessons. We ought to be thankful that these young minds are so largely stored with Scripture, and endeavor to keep it in remembrance. Speaking in a very general way, the questions requiring only the use of memory were well answered. Failures occurred in answering questions requiring simple application of the candidate's judgment to the matter in hand. Not only filling the mind, but waking up the intelligence to turn over the Scriptures learned, and use them in a practical way, is a matter

not easily attained, except by teaching the teacher or employing teachers of superior qualification. The mistakes were insignificant among the seven thousand and more answers I have read over. These seven thousand answers indicated so large a knowledge of Scripture by hundreds of our young people in all parts of the district,—a knowledge manifestly increasing from year to year,—that we are called upon above all things to thank God and take courage."

#### North China Mission.

##### SHANTUNG.—MEDICAL WORK.

ALLUSION will be found on another page to the remarkable reception given by the Shantung people to Messrs. Porter and Smith, as they went in July last to take up their permanent abode in the village of Pang-chia-chuang. Writing September 8, Dr. Porter reports many encouraging incidents. As to the climate, he says:—

"We have been happily disappointed in many ways in our first experiences of Shantung life. We expected to find the summer's heat quite insupportable. We reached here June 30, and did indeed find it very hot for two weeks or more. The long drought intensified the heat; but even in July the nights were cool, and the sweet, fresh air of the growing fields of corn, millet, and cotton, enabled us to endure it. On July 11 came a beautiful rain, which saved the wilting crops and put an end to the fiercest of the heat, and we have found it comfortable all the weeks we have been here. It is rather a noticeable thing in China to be wholly free from offensive smells, and to have pure air to breathe. But such is the compensation of our village life.

"Just outside of the village rampart, which encloses our compound on the east and south, is a long stretch of fields, sweet and fresh with their summer burden. It is more than a mile to the nearest village, and we have the benefit of the interval. Within the village three or four long threshing-floors, with their bordering trees, separate us from the houses of the villagers. We



thus have a film of sweetness instead of filth all about us; and it must be admitted that all the Shantung village houses are cleaner and neater than those one is familiar with in the north.

"It was noised abroad very soon after I came that the medicine man had arrived, and I began to be crowded with work long before I could get suitable quarters ready. After the 'feast' was over, I gave up the morning hours to the dispensary, and soon found that work steadily increasing. For about ten days now, since a rainy day and the coming of the harvest season, the patients have been fewer in number. Previous to that time I was almost besieged by the numbers who came. I find that I have prescribed to over one thousand new patients since July 1. Many days the numbers coming reached over fifty, and one day there were seventy. The helpers noted that most of these were from distant villages, some coming from twenty to thirty miles. If we could only reach with the gospel every one in such a wide district, how happy we should be!

"In order to set forces in motion to bring about such a result, I decided to start again the morning preaching. Our compound is nicely fitted now for such a dispensary service. From the gatehouse one enters a good-sized, oblong court, the west end of which joins the rooms used for dispensing. Here are a few trees. We put up a wide, neat shed, and brought in a few benches. Here, for an hour before dispensing begins, the patients gather and wait. The helpers have thus found a quiet and interested company of listeners. 'This is vastly better than the audiences at the fairs,' said one enthusiastic preacher; 'they come for one kind of medicine and they get two.' I hope that some of our most effective work may in future be done in this way of dispensary preaching.

"I have turned two of the rooms in the building in the rear of my house into service as a dispensary, with a third room at hand, if found necessary to use it. My sister has found this double room of service for her Sunday afternoon meeting with the women.

"A man whose leg I amputated came here two Sundays ago, having walked on his crutches the whole distance, some three or four miles. With a beaming face he announced his presence, and his confidence that he should soon be well. It had been reported around that I had cut off a man's leg and had killed him in the process. He said he should come to meetings as often as he could, and desired to know more of the doctrine of which he had heard. He believed it must be true. I had the pleasure of baptizing not long since two of my last winter's patients. One was a young man whose eyes I had rescued from blindness by successive operations. The other first heard of the doctrine at the dispensary. It is pleasant to see such direct results of our work."

#### CALLS FOR PREACHING.

"Invitations to visit villages have been more than enough to fill all the time I could spare from home. One such came by accident. A helper, in going back and forth, passed through a certain village on the great Southeast Road. He put up at the inn there, and so fell in with the village teacher, an honest man, though of no literary ability. The helper explained the doctrine, and awakened an interest in the old teacher, Heu by name. Soon the innkeeper and his wife became interested, and the helper stopped there once a week to sow more of the good seed.

"When I came in July the helper had an amusing story to tell of some old women who had heard of his coming to preach once a week. They came in the middle of the week and waited three days at the inn for Sunday to come, that they might hear a little of the new doctrine. After this three or four of them sent me an elaborate invitation on a red card to go and preach. I was glad to do so. Helper Hon and myself went with Teacher Lu. I formed a pleasant opinion of the simplicity and sincerity of the schoolmaster who had invited us. We had a large crowd in the inn yard, and talked all the afternoon.

"A week later I received a noticeable present from the innkeeper and his wife.

The keeper, having talked a good part of the night, was disturbed in his early morning nap by the good woman of the inn. She had risen at sunrise and taken down all the gods in her house,—six of them, all on paper, some of them old and smoky,—among them the ‘family record,’ which is also worshiped, as it hangs upon the wall, most sacred of the paper symbols. She had brought them all, as the result of the midnight preaching, for the keeper to burn. He suggested bringing them to me to burn. I have them here, dingy scrolls as they are, filmy as the gods and the religion they represent. I doubt if such gods would endure a trip across the sea. Later than this, four or five persons requested that the ‘shepherd’ receive them into the church and baptize them. I hope fruit may come of this sowing.”

“DOCTRINE LOVERS.”

“Another case, of even more interest, comes from a village six miles southwest of us. The ex-priest is the sponsor of this applicant. We went six weeks since to Hsiso-Tun (little village), the home of the priest. Among the listeners was an old man who had had a paralytic stroke. He was introduced as a ‘doctrine lover,’ of more than usual knowledge, and a doctor of medicine. He listened attentively, and said he was interested in what he heard. He had read some of our books a year before, and showed his interest by asking me the next week to go to his village and preach. His home was at Ta-Tun (large village), less than a mile away. We went, Helper Hon and I, and were cordially received. They placed a table and two chairs under a beautiful elm tree and opposite a broken-down, old temple.

“The report of our coming was widely spread, and we had a crowd of seven or eight hundred to speak to. The larger part came from curiosity; but little seeds of truth were tossed in amongst them. Two weeks ago the old man came and spent a day and a night. He talked with the helpers in the day-time, and with me all the evening. He wished me to appoint another day to visit him. Yesterday I

went again, and was received with warm hospitality. He had erected a matting-shed in the street on purpose for me to preach in. Only a small number came, but enough to make a good audience. The old teacher said he remembered all I said. He seems to have gotten strong hold of the principles of Christian belief. He says he believes and prays. He has learned the Lord’s Prayer, and talks of himself as a disciple. Should he prove a genuine one, we shall rejoice, because he is an old man with great influence in his village. He brought me yesterday a grandson, nineteen years old, who has recently stood for examination. That of itself is a mark of distinction among these villagers. Among other listeners yesterday was one of the members of a wealthy family in a neighboring village. He came to ask me to visit his village and preach to his people.

“My sister has found her hands full from the first. The expectation of her coming was very great, and the women are naturally drawn speedily to her. Her first work was in getting hold of half a dozen wild little girls, children of church members. She has them for an hour or so every morning, and is already leading them rapidly along the pleasant ways of the study of Jesus and his love. The women of the church in the village, and the girls, make a nucleus for a good-sized Sunday afternoon audience. Three other days in the week she is kept busy in going to the villages where the little companies of Christian women meet to study with her, or in visiting other places on invitation.”

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*Zulu Mission.*

AN OLD STATION REVISITED.

MR. AND MRS. TYLER, of Umsunduzi, visited, during the last summer, their old station, Esidumbini, where they were joyfully received by the people, and saw on every hand unmistakable signs of improvement. Of the moral and religious changes, Mr. Tyler writes:—

“Men, women, and children are now not only clothed, but in their right minds. I

had a call from a man, now a preacher and the husband of a young woman who ran away from her kraal to live with us, because her father refused to let her become a Christian if she remained at home. I asked this preacher if he remembered the first time I saw him, and how he then appeared.

“‘Yes, I remember very well,’ he replied; ‘and you must have thought that such a vile heathen as I was then could not be reclaimed.’

“His looks and conversation at that time I distinctly recall, as if it were an event of yesterday. Hens’ feathers and porcupine quills were stuck about the wool on his head; a pair of buck’s horns was tied to his forehead; love-charms, medicines, tiger’s teeth, and pieces of alligator’s skin, were tied around his neck; and about his loins were fastened strings of monkeys’ tails and wildcat’s skin. He was a veritable savage. His heathen laugh, when I tried to impress on him the fact that he had an immortal soul, I well remember. But, thank God! a few earnest words were not without effect; as he himself expressed it, my appeal stuck in his heart, and he could not get rid of it till he became a Christian. This happened many years ago; and I am happy to say he has since lived a Christian life. This taught me a lesson. I hope I shall never forget that there is no heathen so vile, so forbidding, as to preclude all hope of his salvation.

“Another man, who lived with us several years, but insisted on taking a second wife in spite of our protestations, came to me with a smiling countenance, saying, ‘Teacher, I have done with polygamy; I was never happy after I refused to take your advice.’ As he is a constant attendant on religious services, and has told his heathen friends that he can no longer mingle with them in the dances, beer-drinks, etc., I trust he is sincere.

“The Sabbath we spent at Esidumbini was a day of rich enjoyment to us; and it was refreshing to see the chapel filled with attentive hearers, some of whom listened for years to our voice within those walls, and were reclaimed from heathenism

through our instrumentality. At sunrise the bell rang loudly and clearly, calling the Christian natives together to supplicate God’s blessing on the services of the day. I was interested to know who would be the first to attend that morning exercise, and you can imagine the delight I experienced in seeing Lambusa, the first man to renounce heathenism on that station, entering the door of the chapel. I followed him, and as he prayed most fervently for his old teacher, my thoughts ran back to those times of trial to our faith and patience, when my heart was buoyed up by the pity and personal love of this our first Zulu convert.

“At 11 A. M. the congregation assembled, which I addressed on the duty of immediate repentance; and the seriousness on many countenances led me to hope that salutary impressions were made. In the afternoon the monthly concert was observed; and as I retired that night, fatigued in mind and body, I felt that it was sweet to work for Jesus among the heathen.”

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### European Turkey Mission.

#### CHURCH BUILDING.

MR. MARSH writes from Philippopolis, September 28:—

“You will think that our people are all ‘in a rage’ for church building this year. I have written you of the dedication of the new chapel in Bazarjik. Those in Merichleri and Haskeyu are almost finished and ready for dedication. Friends in Panagureshte have secured a very fine site, with an old building which will supply them a great deal of material. While rich in faith they are very weak financially, and will not be able to build till next year, and not then unless they are helped a good deal. I thought this was quite enough for our friends to undertake for one year, and was much surprised when the pastor at Yamboul wrote me a few weeks ago, that owing to a combination of circumstances our friends there had decided that they *must* build a new church this year, and that they had actually begun the work. They secured a capital location last Decem-

ber, for about \$440, and they are erecting a regular church now, stone and brick, which will probably cost \$1,320. They received \$300 for the old building, and will be able with that to make up \$880 now, and will have about \$440 debt to pay off next year. We have been able to supply them only \$50, and as they are becoming strong we feel that our duty is to help the weak. I expect that two of the chapels will be clear of debt by the close of the year; that one will have a debt of \$130 or \$160, and the other a debt of \$440, to clear off next year.

“Now we greatly need the presence of the Lord *in* these churches, as we think we have had his help in building them. Our hope for this people is in preaching the gospel, and in inculcating Christian principles. The future sometimes looks dark, there is such a dearth of Christian principle in political, social, and ecclesiastical life. I say dearth, and not entire absence. When will the people learn that ‘righteousness exalteth a nation’?”

#### THE GOVERNMENT AND THE PEOPLE.

Mr. Locke reports from Samokov, that the Collegiate Institute has now twenty-eight pupils, while the Girls' Boarding-School has fifty-three, so that Miss Maltbie and Miss Graves find their hands full. Of the outlook Mr. Locke says:—

“Signs multiply that the powers that be are resolved to hedge us in, and hamper, and annoy us in every possible way, especially in secret ways. But on the other hand we are receiving every now and then testimony, voluntarily given, from some of the best informed of the Bulgarians, that they heartily approve of us and our special work. A few often see and feel that what this people need—what their nation needs—is a godly Christianity in place of formalism. But, alas! while they say, they do not.”

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#### Western Turkey Mission.

##### SMYRNA. — A POLYGLOT SERVICE.

DR. RIGGS wrote from Constantinople, October 19, as follows:—

“I returned yesterday from Smyrna,

where I went last week, in company with Dr. Wood, to attend and take part in the services held on the Sabbath, 15th inst., for the dedication of the new church. It was thought best to have these services conducted in the several languages spoken in Smyrna, *and used there in Christian work.* Hence we had addresses, hymns, and prayers, in English, Armenian, Greek, and Turkish, severally; and a brief address in Spanish, the language of the Jews, a considerable number of whom were present.

“Having been requested to preside on this occasion, I introduced the services by a brief statement of their object, and by the request that all present would endeavor to unite in spirit, even in those portions which should be in languages which they did not understand. After an invocation in English, we united in singing a hymn in Armenian adapted to the occasion, after which a prayer was offered in Greek by the Rev. G. Constantine. I then read, first in Armenian and afterward in Greek, portions of the Scriptures. An address in Turkish followed by the Rev. Pastor Harootune, of Smyrna, and an English hymn was sung, which was read by the Dutch chaplain. I then gave, first in Armenian and afterward in Greek, a brief *resume* of the progress of Christian work in various parts of the world during the fifty years that I have been permitted to devote to the missionary cause. Prayer was then offered in English by the Rev. Mr. Charteris, of the Scotch mission. After this we united in singing a dedicatory hymn in Greek, read by the Rev. Mr. Crawford, of Manisa, who followed with an address in English, emphasizing the duty and privilege of self-consecration. This was followed by a brief address in Spanish from the Rev. Mr. Eppstein, of the London Jews' Society, in which he alluded to the union in this service of Christians of different names, showing that what we seek is not the advance or glory of a denomination, but the glory of Christ, the Redeemer, who is all and in all, and the salvation of Jews and Gentiles through faith in His blood. Dr. Wood led us in the special prayer of dedication in Armenian, after



which Mr. Constantine made an address in Greek. Then came a Turkish dedication hymn, and Mr. Bowen addressed us in Turkish, and the service was brought to a close by singing, in English,

‘From all that dwell below the skies,’

and the benediction in Armenian.

“The church was well filled, though not to its utmost capacity. I presume there were about three hundred and fifty present: Armenians, Greeks, Jews, Americans, English, Dutch, Germans, and perhaps some of other nationalities, the American and Dutch consuls being among the number. The services occupied a little over two hours, and continued with manifestly unflagging interest to the close. An interesting feature of the occasion was the cordial sympathy manifested by friends of the cause of Christ representing so many different nationalities and denominations.

“Dr. Wood preached in the morning in Armenian, and I in the evening in English, in the church, and Mr. Constantine, half an hour after the close of the dedication services, preached as usual in Greek, in the hall connected with the Smyrna ‘Rest,’ to a crowded congregation. I presume there were more than two hundred present, and it gives me pleasure to add that Mr. Constantine addressed them with much power and fervor, which could not fail to leave a deep impression on the minds of his hearers. We have every reason to pray for and expect a divine blessing upon this effort to bring the gospel in its purity and power to bear upon the miscellaneous audience collected from Sabbath to Sabbath in that hall.”

#### KARA HISSAR RE-OCCUPIED.

This place was occupied as an out-station some ten years ago. It lies about five days’ journey northeast from Sivas, and about three days’ inland from the Black Sea. Though an important strategic centre for missionary labor, little has been accomplished there owing to a series of unfortunate circumstances connected with the prosecution of the work. As will be seen from the following letter, it is proposed

that an American missionary shall reside there for a while, at least, and Mr. Perry, of Sivas, who has undertaken the work, wrote from Kara Hissar, September 14, as follows:—

“We came up to this Fortress City, September 5. Two cliffs of black rock send up their sharp peaks to meet the clouds. A strip of land joins them, with sharp descent on either side to deep valleys. As we ascend the long southern slope the right-hand cliff appears, crowned with its black citadel. About its base is built the old city, the white and mud-colored houses intermingled; its limits enlarged downward across the strip of land toward the northern twin peak. High in altitude, the climate, though cold, is dry and tempered somewhat by the protecting ridges of rock which encompass the city on all sides but the southwest. The water, as in all these black-rock formation districts, is good, though little in quantity.

“On reaching the city we found the bookseller, Brother Bedros, in one of the khans, who shares with us his small but pleasant room. From the windows we look out upon the lower and best built part of the city, and the bare, black, bald mountains beyond toward the north and west.

“In this city are eight hundred houses of Armenians; and in Tamzara, a large town less than an hour distant, there are two hundred and fifty more. Within less than a day’s journey from the city are thirty-six thousand Armenians, among whom the only place at present occupied by a preacher of the gospel is Enderes.

“Of the present outlook for evangelical work in this city, it becomes us now to speak with caution. Intemperance, vice, worldliness, ungodliness, and infidelity abound. Only two Protestants of the community established here ten years ago remain. Though the reputation of our Protestant schools is very great, no one seems to care to have a place opened for the preaching of the gospel. Last Sunday at this khan many came to make calls, to whom we read and preached informally. There is no opposition to the gospel, but indifference seems to be well-nigh universal.

"As we were unable at Sivas to find an Armenian preacher for this place, it has been decided that I come with my family to spend the coming winter. A school teacher from Harpoot is expected to join us. We have succeeded after considerable trouble and delay in engaging a house in an excellent location, very near the market and conspicuously central, in the thickly inhabited Armenian quarters. It has no yard, but three small rooms and a proportionately large hall on both the first and second floors. The hall on the second floor will seat sixty people. I hope to be able to bring my family here and carry on the work, by holding regular services in our own house on Sundays, and spending as much strength as we have in calls and preaching among the people."

#### BROOSA.—THE GIRLS' SCHOOL.

Mrs. Newell, who reached Broosa in July last, writes hopefully of the school, though the Greek priests are endeavoring to hinder its progress. The boarding pupils now number sixteen. Mrs. Newell says:—

"Already I love the girls dearly; there is about them a refinement of manner which would become any society in any land. Three of the home girls of last year have entered on the practical work of teaching; two in outlying villages, having under their training thirty-five or forty girls; the third remaining here as assistant. They are all Christians and give promise of great usefulness.

"I wish the women at home, who have done so much for Broosa School, could know these girls and see what the training begun by Miss Rappleye, and so successfully carried on by Mrs. Baldwin and Miss Twitchell, has done for them in developing a readiness of resources, a spirit of independence, and very decided Christian character. I am sure if they could see this, which is only one of many proofs to be seen, they would be convinced that their labor of love is not lost.

"No vocabulary of words I can command will describe the natural scenery here. Broosa is built on the low spurs of Mt. Olympus, and the mountain rises to a

very steep angle on the south and west. In the valley far below us lies the great Broosa plain, dotted with villages and groves of cypress, olive, and chestnut trees, and, bounding this on the east, the coast-range of mountains,—all making a picture we never tire of examining. The lights and shades on these mountains, thrown by the higher crests, the clouds with their shadows resting here and there, the marvelous richness of coloring peculiar to Eastern skies, all enhance the beauty of the transformation scene constantly going on."

#### Eastern Turkey Mission.

##### GIFTS OUT OF POVERTY.

MR. ROBERT CHAMBERS, writing from Erzroom, September 23, speaks of the bright promise in connection with the schools of that city. The Christian devotion of the people is illustrated by the account given of their contributions for the preaching of the gospel. Mr. Chambers says:—

"We hope this fall to ordain a pastor over the Khanoos Church, and one also at Passen. My brother reports from the latter place considerable enthusiasm. The promises made last winter are being nobly redeemed. My brother and Bodvelli Hagop went from threshing-floor to threshing-floor with bags, and gathered of the grain already cleaned four somars (the somar is now worth \$11). Others promised to bring in their share as soon as they could get it cleaned. Yesterday brought a letter from Ordo, with twenty-three Greek signatures and our preacher's certificate, pledging \$88 towards the salary of a Greek teacher for the coming year, on condition that we give \$88. The teacher they have chosen is highly recommended, though he has not long been a Protestant. He has a Constantinople teacher's certificate, and has been teaching in an Armenian school, with great satisfaction to the people, at a salary of \$220 per year. Their half of the money is now ready.

"I am afraid that the day of self-support for our churches here is yet far off. To

give you an illustration, I have spoken of the efforts of our Passen Protestants to fulfill their engagements. The cause, then, rests principally upon three families, or parts of families, who are the chief givers. No. 1 is a man who alone of a large family is persuaded of the truth. He has much persecution to bear, especially from his aged father. He contributed \$7 worth of grain. He has about \$100 debt, contracted last year for clothing and in connection with the marriage of his son. Of this debt his harvest has allowed him to pay only \$10 or \$12. No. 2 has also contributed \$7 worth of grain. He has a large family and heavy debt. His four sons are industrious, self-denying men. The two of them who are in our employ live chiefly on dry bread and water — seldom taste meat. They have each a salary of \$6.60 per month, and board themselves. About \$4.75 per month they each pay on their father's debt, though they are both married men. They willingly gave the \$7 worth of wheat to the preacher, but we had the other day to pay them \$30 in advance on salary, that they might pay for the seed which they sowed last spring, and lay in flour for the coming winter. No. 3 is the mainstay of a large family. We employ him in the winter to sell books, and he is, with one exception, the most energetic and successful bookseller in our employ. He also contributed his \$7 worth of wheat, but I had to pay his salary in full to March next in order to free a member of his family, who was held for his debt. Only one person in that congregation is richer than the richest of these three; but we have great difficulty in getting \$7 worth of wheat out of him. Are we justified in pressing these people for more?"

#### ERZINGAN. — VIOLENT PERSECUTION.

Mr. and Mrs. Cole and Miss Brooks have removed from Erzroom to Erzingan for the winter. This is the extreme outstation of Erzroom on the west, about seven days' journey down the valley of the Euphrates. The Armenian population of Erzingan numbers about eight thousand, with four churches and ten priests. They

support five schools, having about eight hundred pupils, at a cost of about \$4,000 per annum. In the *HERALD* for June last was reported the beginning of serious persecution by the Armenians. Since then Donatosian, the teacher, has been imprisoned for fifty-two days on the charge, based on a forged letter, that he had threatened the bishop's life, and that he had become a Protestant. Mr. Cole writes:—

"So strong is the Armenian influence in this local government, that no release could be secured for Donatosian here. The Court of Appeal at Erzroom gave a release at last, because there was no proper testimony. And yet no arrests of the parties engaged in such a grave offense followed. Our bookseller was beaten in the open market more than three months since; and it was not till since our arrival that one of the parties was thrown into prison for a few days. During all this interim, our poor, storm-tossed Protestants have been pursued at home and abroad, on the street and in the market, with the worst epithets, insults, and gibes these foul-mouthed creatures could invent, the whole often being interspersed with salutations of stones and beatings. Innocent little children, on their way to and from our school, are assailed and beaten by morose old men, and they come home crying. Through the bribery of tempting promises they succeeded in so far alienating the sympathies of a son of one of our leading men, fourteen years old, that he refused to recognize his father. Of late they tell the sorrowful Armenian mother who pleads for her child, that if she would see his face she must divorce her infidel (Protestant) husband!

"But the most daring thing of all was the assault on our house, a few weeks previous to our coming here, by more than one hundred Armenians, and that, too, at dead of night, with flourish and discharge of firearms, demolishing the low wall of our front yard, and beating one of the men in charge who tried to stay their work of destruction. Their evident intention was to beat, if not kill, the teacher and preacher who were occupying the house, and thus



altogether rid themselves and this Armenian stronghold of Protestant influence. We feel that such a defiant blow as this, aimed at the house known to belong to Americans, and really in charge of our representatives, merits the full rebuke of Turkish law, if we may bring that to bear upon them. The *mutuserrif* turns out to be one of my old war friends, and has visited me at our house in Erzroom during those dark days. We have exchanged visits here, and he seems doing all he can; but he is superannuated, and has too little force and influence to carry through such a case in these *medjlises*, or councils, where Armenian influence so largely predominates. Enough testimony has been taken, some of it since our arrival, to show how grave was the offence; but such influential parties were engaged in it, that the convicting power dare not let fall its verdict. In view of this I am referring the case to the higher court at Erzroom. Please note in passing that in *this* case we have plenty of witnesses to prove crime, but *no arrests*, while in the poor Protestant teacher's case there were no proper witnesses and less crime: but the innocent man was arrested at once and most unceremoniously thrust into close confinement for fifty-two days. Tell me if such is not a pretty good trial of our Protestant community — what we have of it here — to say nothing of our own patience!

“And yet neither they nor we ought to be discouraged, since the Lord is adding steadily to our schools and congregations, notwithstanding the storm. Our work has gone on enlarging. For the first few Sabbaths, while I was preaching within doors, a guard was keeping watch outside; the government thus seeming to admit the injustice of its remissness in not punishing those night offenders. But of late little or nothing has taken place about us, and our congregation ran up to seventy-five last Sabbath. Little by little friendliness is taking the place of enmity, at least so far as appearances go. Several leading Armenian neighbors have called, and we have returned their visits. The people opposite to us, that were so hostile, invited Miss Brooks and her assistant to call on them,

which they did with good success. They have also found open doors in other places, and there are good prospects for plenty of work for all concerned.

“Our prayer meetings, numbering twenty-five to thirty, have quite as much interest to me as anything, there going up many an earnest petition from lips new in this form of service, and among them some for the beloved society that was about holding its annual meeting in Portland. There is as yet no church organization here, though four or five members of other churches reside here.”

#### PERSECUTIONS AT KERBORAN.

Mr. Gates writes from Mardin, October 3, that a council has been called to consider the existing difficulties in that city; the action of the council being awaited with much interest. Of affairs at Kerboran, where the outbreak reported in our last issue occurred, Mr. Gates says:—

“The state of the country in the mountains is worse than usual. Its ordinary conditions are bad enough. The case of assault upon the preacher in Kerboran, and that of a false claim upon the land where the Protestants were about to build, have been transferred to Mardin. The Jacobites gave thirty liras to the government officials in Midyat, in order to make sure of obtaining their case. When they failed to get the decision in their favor from the officials in Midyat, it was reported in the village that the missionaries had given these officials sixty liras. While matters have been delayed the Protestants have been subjected to continued persecutions. They have borne it with a quietness and Christian spirit that awakened my admiration, and made me feel strongly drawn towards them. The preacher had lost three sheep; one had lost his cotton, and another his grapes; but instead of expressions of anger against their enemies, it was not until the evening before our departure that we incidentally heard of all their losses.

“It seemed to me that there has been progress even in the six months since my last visit. I thought I perceived a stronger appreciation of the spiritual character of

our work, and a more earnest desire to be taught on the part of old and young. At Bati, a little boy of twelve years, the son of a Moslem, followed us on our way, as we left the village. After all the rest had turned back, he put his little hand in the one Mr. Andrus reached down to him, and walked along beside his horse, begging to be allowed to enter the school in Midyat. My sympathies were enlisted for the little fellow. Though only twelve, he has acquired two languages, the Turkish and Arabic, beside his native tongue, the Syriac; but because he is a Moslem we dare not take him now.

“In Erde, the same agha who took a piece of land from one of the Protestants in the spring, has now carried off two hundred sheep belonging to Protestants. The local government in this region is both weak and corrupt. It is always difficult to gain redress through the government. The villagers generally prefer to resort to weapons. Of late this difficulty has been increased by the boldness of the aghas. It is said that they have formed a mutual alliance among themselves for the purpose of harassing and thwarting the government.”

#### THE AGHAS.

“A few words about these aghas may be of interest. They are a remnant of the feudal system of Turkey, descendants of the feudal lords, who became proprietors of the soil by virtue of a grant from the sultan, given in consideration of services rendered by the recipient. That form of proprietorship has long since been abolished, but the aghas still have their retainers and exercise lordship over the people by force of arms.

“In returning from Kerboran we made a detour to the south, traveling across the mountains until we could look off on the plain, and then turned northward to Midyat. This wild, mountainous region affords striking illustrations of the desolation wrought by the aghas. Each village is obliged to choose its agha, and is supposed to receive protection from him. But it is like setting a wolf to guard the sheep. The villagers become involved in the feuds between the various aghas, and are continually at war with other villages. We passed through one which had been the scene of a recent encounter, in which two men were killed, and two wounded. The houses were torn down, and deserted by all, save a few men and the women and children.

“We also passed through a number of ruined villages that showed how long the process of depopulation has been continued. The large stones used in their buildings, the remains of well-built churches, and the large tracts of land that had once been terraced for vineyards, gave evidence of former thrift and prosperity. Our guides through this region were changed at every inhabited village, for they always left us when we came in sight of the next village on our way, remarking that they were not on good terms with the men there.

“The Jacobite Church once had a strong hold on the people in these mountains, and still manifests a fierce resentment when Protestantism comes in; but the church is dying out. We visited a well-preserved monastery formerly occupied by four thousand priests, who were brought hither from Egypt to study under its teachers. Now there is hardly a score, most of them decrepit, lame, blind, or aged.”

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### Gleanings from Letters.

*Dr. F. O. Nichols, Bailunda, West Central Africa.* — The natives have filled their cemeteries with the victims of small-pox. For weeks the sounds of their funeral-drums were almost uninterrupted; now it has nearly disappeared from this

district; but going to a knot of villages twelve to fifteen miles from here, I found the disease again. I saw on every side little clusters of people sitting in the doorways of their huts, covered with the loathsome eruption. I may say here that I see

this season an unusually large number of natives suffering from malarial fever. One would think they would be free from it; but every once in a while we hear of some one who has just died of this pest.

*W. M. Stover, Bailunda, West Central Africa.*—Our great anxiety and daily prayer is, that we may witness so good a confession before the natives, that when we shall be able to speak to them of the way of life, our deeds shall not condemn us. We need your prayers in this direction more than you at home can possibly realize. For no one who has not dealt with heathen, can have any idea of the difficulties under which we must maintain a Christian example and influence, and how hard at all times, and under circumstances most trying and vexatious, to manifest the spirit of the meek and lowly Jesus.

*J. W. Baird, Monastir, Eastern Turkey.*

—The Turkish authorities are suspicious of booksellers, and give my man some worry, examining his books where ever he goes to see whether he has any forbidden books with him. Sometimes they save themselves the trouble by compelling him to leave the place without selling a book.

*G. W. Wood, D. D., Constantinople.*—Barton Hall, with its spacious grounds, adds greatly to the facilities of the

“Home,” and to the promise of its future usefulness. The structure is plain, but imposing, and on a site which renders it even more conspicuous than the original building. The two together, connected by an enclosed corridor on the summit of the Scutari height, can be seen from afar in every direction, and command a panoramic view of scenery not to be surpassed in the world. The site is as salubrious as it is beautiful; and, with the new acquisition, the grounds are spacious. It is a really marvelous ordering of Providence that has furnished such a property for such a use in Constantinople. Who can doubt that it is for an end of highest beneficence? Future generations will bless the memory of those in the far distant West who have given this benefaction to the daughters “of the lands of the people of the East.”

*Miss Harriet Seymour, Harpoot, Eastern Turkey.*—We received in our school last winter such a gracious visitation from above, that we are encouraged to labor and pray for the same blessing now. I trust that we may soon be able to make your heart glad by reporting a deep, widespread revival in our schools, and all over our field. The spirit of our girls is most excellent.

## Notes from the Wide Field.

### BASEL EVANGELICAL MISSION.

THE seventy-sixth *Jahresbericht* of this Society reports the receipts of the last year as amounting to \$181,113. The following table, condensed from several pages of statistics, shows the fields occupied and the forces at work:—

	EUROPEAN MISSIONARIES.		NATIVE LABORERS.			
	Male.	Female.	Catechists, Preachers, and Colporters.	Christian Teachers.	Communicants.	Pupils in Schools.
India . . . . .	63	49	95	103	3,842	3,815
Africa . . . . .	28	24	60	41	2,026	1,205
China . . . . .	13	10	27	17	1,344	342
Total . . . . .	104	83	182	161	7,212	5,362

## SYRIA.

TEN YEARS. — In 1871 the mission of the American Board to Syria was transferred to the Board of Foreign Missions of the Presbyterian Church. The last number of the *Foreign Missionary* contains an interesting review of the decade since this transfer was made; and none can rejoice more heartily in the record of progress than the members of the Board in connection with which the mission began. The field in which the mission labors is the same in extent, though many new places both to north and the south have been occupied. The thirty-eight out-stations of 1871 have increased to ninety-nine. In place of the eighteen American Missionaries (eight men) there are now thirty-five (thirteen men). The foreign force has increased about fifty per cent., while the native force has augmented at the rate of two hundred per cent., so that, in place of the ten native pastors and preachers of the earlier period, there are now thirty. Churches have increased from nine to twelve, and church buildings from thirteen to twenty-seven, while the membership has changed from two hundred and ninety-eight to one thousand and eight. A dozen Sunday Schools, with about six hundred scholars, have grown to eighty-four, with three thousand seven hundred and ninety-four scholars. In place of thirty-five common schools, with one thousand five hundred pupils, there are now one hundred and thirteen schools, with four thousand nine hundred and eighty-seven pupils, the proportion of girls in attendance having steadily increased. Three Female Seminaries are in operation, at Beirut, Sidon, and Tripoli. The Theological Seminary at Abeh, which graduated a class of five in 1871, has since been removed to Beirut, and has sent forth thirty young men for ministerial service. At the end of the decade the Syrian Protestant College, allied to the mission though not organically connected with it, which graduated its first class of five in 1870, numbered one hundred and forty graduates, sixty-two in the medical department and seventy in the collegiate; while there are at present one hundred and eighty students connected with the institution. During these years the press has been burdened with the work of supplying the needs of the increasing number of readers, and at the close of 1881 had issued 224,754,817 pages, while 240 distinct volumes and tracts have been printed. Over one third of all the pages issued have been of various editions of the Scriptures, of which 15,715 copies were sold last year. This record surely is inspiring. One can but think of the joy of Bird and Goodell, Calhoun and Eli Smith, over results which they were not permitted to see while in the flesh.

## RUSSIA.

THE MOLOKANS. — The Rev. Mr. Labaree, of the Persian Mission of the Presbyterian Board, writes again to the *Foreign Missionary* of the work accomplished among the Molokans, particularly in the Crimea, by a Nestorian Evangelist, Jacob or Delakoff, as he is called in Russia. He found large congregations of Molokans and a deep religious interest. Daily preaching services were held, and the assemblies numbered, in one or two cases, eight hundred and a thousand. The testimony as to the earnestness and fidelity of this plain Nestorian Evangelist is clear, and his success is very marked. His influence is said to extend to the centres of the Molokan population, both in Southern and Central Russia. An evangelical witness in the Crimea says, "I do not think you can easily find a community of such godly people as are the members of these small churches, who pray almost without ceasing, and with whom everything is made to be subservient to the interests of God's kingdom."

## MADAGASCAR.

Now that the French are seeking to establish their claim to a protectorate over Madagascar, it is well to consider the indebtedness of the island to influences that have come from England. The Rev. Mr. Sibree, of the London Missionary Society, author of an ex-



cellent volume on Madagascar, in a communication to the *Nonconformist*, speaks of what England has done for the island politically, socially, and in matters of education. The missionaries of the London Society first reduced the language to writing, prepared books, have established some nine hundred schools, so that fifty thousand children are now in school, while sixty thousand people can now read. We do not see how to condense Mr. Sibree's account of what has been done for the *religious* welfare of the Malagasy. He says:—

“By the planting of Christianity in the island by the London Missionary Society from 1820 to 1836, by its persecution from 1836 to 1861, and by its rapid progress and extension since 1862, the idolatry of the central and eastern provinces of the country has passed away; the cruel customs of heathen times, including infanticide and the practice of the poison ordeal, have been put down; the old barbarous laws and horrible punishments have been abolished; the grosser impurities and licentiousness formerly practised without shame have been repressed, polygamy has been made illegal, and the power of divorce put under legal restraint, and the sole war of recent times was conducted with so much humanity as well as prudence that peace was speedily restored, and almost the whole population of the central provinces has been brought, more or less, under Christian influence; some three hundred thousand people are in regular attendance on public worship, of whom about seventy thousand are in church membership. The people meet in twelve hundred churches, many of which are substantial and appropriate buildings, and most of them built by the Malagasy themselves, with but little aid from the Europeans. By the people's own action the Sunday is strictly observed as a day of rest, no government or public work being done, or markets held, on that day. Efforts have been made by the native churches for several years past to evangelize the still extensive heathen portions of their great island; several native missionaries are working among the tribes who are still idolaters, and considerable sums have been raised for their support.”

#### AFRICA.

DR. SOUTHON'S DEATH AT URAMBO.—Reference was made in the last *HERALD* to the death of this brave young missionary. The last *Chronicle*, of the London Missionary Society, gives the sad particulars. It seems that he was shot in the arm by the accidental discharge of a gun in the hands of an attendant, who was some eight rods from him. If some one near him had had his surgical skill, the arm might have been amputated at once and life saved. As it was, no one was able to do for him what he had so often done for others. Mirambo came to see the wounded missionary and expressed great sorrow. Dr. Southon was able at the time, by having a board held in place for him, to write two letters, in one of which he says, “I called upon him (Mirambo) to witness that I was not afraid to die, and told him if it was God's will I should like to go at once. He said, ‘O Brother! don't say that; I would give almost anything rather than you should die.’ I asked him, if I died before my new brethren came, would he receive them kindly and treat them as he had treated me. He said, ‘I don't know whether I shall like them as well as I like you, but I will do all I can for them.’”

Dr. Southon also gives an account of how he instructed Mr. Copplestone, who had arrived from Uyui, about the amputation of the arm, so that he did what he had never done before, and “made an excellent job of it.” But the doctor was not able to rally from the shock to his system, and slowly and amidst intense pain his life ebbed away. Yet, though suffering so much and, as he says, with hand, and eyes, and head heavy from morphia, he wrote a letter which, though unfinished and unsigned, closes with the following remarkable utterances: the last words of the noble Christian hero:—

“Since I have been lying here, I've had ample time for reflection, and I find this comfort,—God has ever led me and trained me in this work. I came into it with all my

heart, and soul, and body, and I determined to make it a success. How have I succeeded? Thank God, above all others, and where others have failed. Have I spared myself in anything? Have I not given up all, and that joyfully? Yes; in Christ I will glory. I have been spent for him here, and my work has been a glorious success. There is a firm foundation on which others may build; and who shall lay anything to the charge of the Master Builder if He removes one workman who has finished his portion and sends others to carry on the work? I bless God; my trust in Him is as strong, or stronger, than ever; and, if He allows me to live, I will do him good service yet—if not here, in some other part of His vineyard. But, oh! if He calls me to help Mullens and Thomson and others gone on before, how gladly will I respond, and joyfully ‘knock off work’ here.”

MISSIONARY STATION AT STANLEY POOL.—The *Missionary Herald*, of the English Baptists, for November, contains a letter from Mr. Comber, who had succeeded in reaching Stanley Pool, and establishing there, with the consent of the authorities, a mission station. Mr. Comber expresses great gratitude to Mr. Stanley both for advice and assistance, and says, that the mere passing back and forth of the eighty or one hundred Zanzibaris carriers, who go up and down the river in the employ of the Belgian expedition under Mr. Stanley’s direction, has done much towards softening the ‘prejudices of the natives. Two and a half acres of a lot at the Pool, leased by the Bawumbu chiefs to Mr. Stanley’s party, have been assigned to the Baptist Missionaries. Mr. Comber visited Nga Liema, the savage chieftain, who lives at Kintamo, five miles from Leopoldville, the Belgian station, and though his appearance was quite ferocious, he seemed interested in what was said, and welcomed the coming of the missionaries. The letter calls earnestly for re-enforcements for the prosecution of the work which opens so auspiciously.

FROM LIVINGSTONIA.—Dr. Laws writes to the *Free Church Monthly* of an attempt to found a hill station on the west of Lake Nyanza, among the Anigoni. On ascending this range of hills, the air was found to be cool and bracing. A council was held at Mombera’s village, at which the chief, Chipatula, presided, and all the head men expressed their desire to have the mission established, though some anxiety had been entertained lest they would object on the ground that its establishment would involve the giving up of war. A distinct pledge of protection was given by Mombera, who declared the country to be free to the missionaries. However, when a school was begun at Chipatula’s village, Mombera sent word that it must be discontinued, on the ground that he must first be taught, that he might know whether the teaching were good. Dr. Laws, in sending this account, speaks in warmest praise of a native Kaffir helper, William Koyi, trained at Lovedale, who accompanied him in this visit to Angoni, and who proved a most efficient preacher to teachers. Dr. Laws writes enthusiastically of the fidelity and success of native evangelists.

The second convert at Livingstonia is now reported. Word also comes that Mr. Stewart has returned to the work of constructing the road between Lakes Nyanza and Tanganyika. Notwithstanding the interruption caused by hostilities among the natives last season, work on this highway now seems to be going on prosperously.

WESLEYANS IN THE TRANSVAAL.—The Rev. Josiah Tyler, of Natal, has forwarded a letter addressed to him by the Rev. Owen Watkins, of the Wesleyan Methodist Mission, in the Transvaal, north and northwest of Natal, giving a hopeful account of the work in progress under the care of that mission. The testimony Mr. Watkins gives, that the influence of our mission in Natal is not confined to that colony, is specially gratifying. The letter, which is dated Pretoria, June 28, is so interesting that extended extracts must be here given:—

“In the midst of all the troubles of this unhappy land, our native work is spreading on every hand, and our English work in the towns is making progress. At Pretoria,

we have established a Girls' School, and already have eighty pupils. The head of the school is a Miss Watt, an American teacher.

"Thousands of men and boys pass through here every year from the far interior, going to and returning from the Diamond Fields. I have now a special service for them, and hope, through some of them, to send the light of the gospel to their homes far beyond the Zambesi. I have met some boys from Umzila's country, and have told them of your mission to their nation. At Potchefstroom, we have opened a High-Class School for Boys, and have over thirty pupils, with two masters. It is my special aim, if possible, to combine the excellency of your mission, education, with our own peculiar gift, itinerant preaching. In my opinion, the combination of the two will, by God's blessing, make a model mission.

"We began our Swazie Mission last January, and already have a Sabbath congregation of forty. Our school is small yet. But we do not despise the day of small things. We have begun on the southern border of Swazie Land, and intend to push north, until we reach your new mission in Umzila's country. To the west of the Transvaal, we have a beautiful work amongst the Baralongs on the Moloppo River; from that base also we are pushing into the interior. Just now the work is hindered by war, but the Prince of Peace rules on high, and I know what the ultimate result will be.

"From Pretoria, we have already gone two hundred miles due north, and everywhere we find a people prepared more or less for the Lord. Amongst nearly every tribe we have visited, we find some boys who were converted when they were servants in Natal or the Cape Colony, and have returned to their heathen countrymen with the 'glad tidings of great joy.' In some instances these men have reaped rich fruit of their labors, — churches have been built, schools have been established, and persons converted, altogether outside any sections of the visible church. Chiefs and people are sending to me to come and take charge of these sheep in the wilderness.

"At one place, amidst the tribe of Makapass, I found a nice church, a large school, and thirty persons waiting to be baptized, and a large congregation waiting for more light. The only baptized man was one Hans Api, who was converted in the Cape Colony, years ago. He returned to his tribe five years ago, and could not but tell the people what great things the Lord had done for his soul. And the work has so grown on his hands, that the chief, Henrich Makapass, though a heathen, sent down to ask me to visit him, with a view to establish a Wesleyan Mission amongst his people, and to care for those already Christian. We have taken up the work, and already seven of the converts are preaching Christ in all the great kraals (some with two to three thousand souls in them) for miles around. This is just a specimen of the many open doors which surround us.

"You will now see my plan, in order to reach the far interior. I have three bases of operation. Pretoria the centre, Moloppo on the west, and Swazie Land on the east. From each of these bases, we march northward, planting stations and sub-stations as we go, like links in a chain; then, as each gets strong, they will stretch out east and west, and so support, and help, and comfort each other. By God's blessing, and with a wise use of native preachers under white supervision, I think we shall do something towards carrying the true light into the heart of this dark continent."

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### Miscellany.

#### A MISSIONARY CHURCH.

Proselytism has never been chargeable upon them (the Moravians); indeed, from their earliest day they have professed not to desire great denominational increase;

non-extension was even adopted as a principle. At the same time, the true evangelistic idea became scripturally dominant — the purpose to give the glorious gospel to the largest possible number of those



who had never heard it. They reduced to practice the truth that no community can be so small, and no individual so poor, as not to be bound to do something in this line. Only ten years after the first tree was felled in the wilderness at Herrnhut—the census giving merely such a number of souls (600) as may be found in a New England hamlet—they were ready for a movement beyond sea. Four months later, they started another. Within five years, they began as many foreign missions: in 1732, to Negroes of St. Thomas; in 1733, to the Eskimos of Greenland; in 1734, to Indians on our continent; in 1735, to Indians in South America; in 1736, to Hottentots in South Africa; and, within four and twenty years from the time that Dober and Nitschmann started for the West Indies, eighteen new missions had proceeded from that little village of glowing evangelistic zeal.

Nor did this prove to be a mere effervescence; missionary thought became a large constituent in the continued life of the Unity. It grew with their growth; it had a conspicuous place in all their plans and movements; it is the staple of their literature; it was prophetically symbolized in that ancient episcopal seal of their church which has come down to them from the early Bohemian Brethren—on a crimson ground a lamb, bearing the resurrection cross, from which hangs a triumphal banner with the motto: *Vicit agnus noster; Eum sequamur* ("Our Lamb has conquered; Him let us follow"). That idea has been the very soul of their organization, and the secret of their prosperity. It occupies much time in deliberations at their ecclesiastical gatherings; a certain number of foreign missionaries have place in the General Synod; all their periodicals are largely occupied with evangelistic affairs. Herrnhut and its affiliated settlements are not so much ecclesiastical centres as missionary colleges.

Especially should it be noted that the Moravian church maintained its evangelical soundness and evangelistic activity throughout the eighteenth century—a century of religious inertness on the continent

of Europe; a century of spiritual coldness, formalism, and ever-widening rationalism. In spite of an uninviting native soil and atmosphere, Zinzendorf's grain of mustard-seed kept on growing slowly and steadily till it has become a great tree, and many are the birds of the air that have lodged in the branches thereof. One hundred years ago (1790) there were less than thirty stations; now there are more than three times that number (ninety-eight), besides fifteen out-stations. A century and a half ago, a few shillings in the pockets of two poor men, constituted the entire fund of the United Brethren available for foreign missions; now the average annual income from Moravian sources at home is about one hundred thousand dollars, and not far from a hundred and fifty thousand dollars from other sources. More than two thousand brethren and sisters (2,158) have engaged in the foreign work; and, at the present time, there are, under the care of missionaries, over seventy-four thousand souls,—more than twice the number of members in the home churches of the United Brethren throughout the German, English, and American provinces.—*From Thompson's "Moravian Missions."*

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#### BIBLIOGRAPHICAL.

*Moravian Missions. Twelve Lectures.* By Augustus C. Thompson, D. D. New York: Charles Scribner's Sons. 1882.

These lectures, delivered first at Andover Theological Seminary, and afterward before the Boston University, may well be called models of their kind. While covering a wide field and presenting a large array of historical facts, they are never dry or uninteresting. We have chanced to know how certain children have been greatly attracted by the wonderfully interesting account here given of the origin and growth of Moravian Missions. The author has the art of presenting vivid pictures in few words; and his description of scenes in the several fields occupied by the United Brethren, as well as his delineations of character, though often only in outline, are very telling. The preparation of these lectures must have involved protracted



study; but it evidently was a labor of love, and the result is something to be grateful for. The story of the faith and patience, the self-denial and success, of Moravian Missionaries, in Greenland and Labrador, in the West Indies and Central America, among the Indians of North America and the Negroes of Africa, is most inspiring, and it should be told to this generation. This volume tells the story with rare felicity.

*Home Life in the Bible.* By Henrietta Lee Palmer. Edited by J. W. Palmer. Boston: J. R. Osgood & Co. 1882. Octavo. 428 pp. Price, \$3.50.

This is an instructive as well as an attractive volume, presenting under several headings the main features of Oriental home life. While the materials are, of course, old, the form of presentation is new, and very happy. The book is well illustrated, and sets before the reader a large amount of information respecting modern as well as ancient customs in the East.

*The Life and Letters of Elizabeth Prentiss.* New York: A. D. F. Randolph & Co. 1882. 573 pp. Price, \$2.25.

A faithful record of a beautiful character. The whole movement of Mrs. Prentiss' life,

from childhood till death, seems to be fittingly described in the title of her best-known book, "Stepping Heavenward."

*Life and Times of Mrs. Lucy G. Thurston,* wife of the Rev. Asa Thurston, Pioneer Missionary to the Sandwich Islands. Ann Arbor, Mich.: S. C. Andrews. 1882. 307 pp.

The story of this pioneer missionary is told chiefly in articles written by herself during the years of her life on Hawaii. The whole record is entertaining, while many of the incidents mentioned are of thrilling interest. It is well that the people of the present day should learn what the men and women of a former generation did in planting the standard of the cross on the Sandwich Islands.

#### BOOKS RECEIVED.

*Sermons on the International Sunday School Lessons for 1883.* By the Monday Club. Eighth Series. Boston: Congregational Sunday School and Publishing Society.

*Prize Christmas Cards.* Boston: L. Prang & Co.

*A Critical Greek and English Concordance of the New Testament.* Prepared by Charles F. Hudson, under the direction of Horace L. Hastings. Revised and completed by Ezra Abbott, D. D., LL.D. Boston: H. L. Hastings, 47 Cornhill.

An invaluable help for New Testament study.

## Notes for the Month.

### TOPICS FOR SPECIAL PRAYER.

*Universal Outpouring of the Spirit.*—That believers all over the world may keep in mind that it is into the name of the adorable Comforter, as well as that of the Father and the Son, that they have been baptized; that they may duly apprehend the privilege of being themselves filled with the Holy Spirit, that such plenitude of gracious influence is with reference to highest and farthest-reaching efficiency; that in such holy, pervasive fellowship, having access to the Father by Him, they should unitedly pray for a special fulfilment of the prediction, "I will pour out my Spirit upon all flesh." Everywhere let devout desires extend beyond purely personal and local blessings to the wide field of the world; let supplication be offered that the Holy Spirit may not be grieved away by feebleness and narrowness of faith, hope, and love in the churches; that He may even now go forth to reprove the world of sin, and of righteousness, and of judgment to come; that where ever and when ever the enemy shall come in like a flood, the Spirit of the Lord may lift up a standard against him; that in every mission on earth believers may be the more added to the Lord, multitudes both of men and women; yea, three thousand in a day. "Ye that make mention of the Lord, keep not silence and give him no rest till he establish, and till he make Jerusalem a praise in the earth."

Let it not be forgotten that the last Thursday of January is the Day of Prayer for Colleges.

## DEPARTURES.

November 6. From Astoria, Oregon, for Hong Kong, the Rev. J. E. Walker and wife, on their way to rejoin the Foochow Mission.

November —. From San Francisco, the Rev. J. D. Davis, D. D., and wife, returning to the Japan Mission.

## ARRIVALS AT STATIONS.

November —. At Samokov Bulgaria, the Rev. W. W. Sleeper and wife, and Miss Emily L. Spooner.

November —. At Guadalajara, Mexico, the Rev. John Howland and wife, and Miss Belle M. Haskins.

November 12. At Osaka, Japan, the Rev. George Allchin and wife.

## MARRIAGE.

September 12. At Bailunda, West Central Africa, by the Rev. W. M. Stover, the Rev. William H. Sanders to Miss Mary J. Mawhir.

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## For the Monthly Concert.

[Topics and questions based on information given in this number of the HERALD.]

1. Give an account of the service at the dedication of a church at Smyrna. (Page 24.)
2. What reports are given concerning Kara Hissar, and the Girls' School at Broosa? (Pages 25, 26.)
3. What gifts out of poverty are reported from Eastern Turkey? (Page 26.) What persecutions within the bounds of the same mission? (Page 27.)
4. What are the results of the medical work at Pang-chia-chuang, China? (Page 20.) What of the calls for preaching in the villages of Shantung? (Page 21.)
5. Give a report of Mr. Tyler's visit to an old station in Natal, South Africa. (Page 22.)
6. What account is given of Melur, in the Madura district of Southern India? (Page 18.)
7. Give an outline of statements made respecting Japan. (Page 14.)
8. What interesting items are presented from other missions than those of the American Board — Syria, Madagascar, Central and Southern Africa, etc.? (Pages 31-34.)

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## Special Offerings.

[ADDITIONAL, SO FAR AS DESIGNATED, TO REGULAR CONTRIBUTIONS.]

## MASSACHUSETTS.

Boston, Mt. Vernon ch., "E. K. A."  
 250; do. George P. Smith, 12, 262 00  
 Marlboro', Cong. ch. and so. 122 60  
 North Middleboro', Rev. E. W. Allen, 12 50  
 Worcester, A friend, pledged at Portland, 12 00—409 10

## RHODE ISLAND.

Peacedale, R. Hazard, in part, 500 00

## ILLINOIS.

Wauregan, "A last gift of one who loved the Am. Board," 1 28

## MICHIGAN.

Detroit, Philo Parsons, 100 00

## WISCONSIN.

Middleton, Rev. J. F. Smith, 50 00

Previously acknowledged, 1,060 38

5,977 95

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7,038 33

## Donations Received in November.

## MAINE.

Cumberland county.		
Falmouth, Mis N. J. Dame,	1 00	
Gray, Enoch Merrill,	2 00	
South Freeport, Rev. Horatio Ilsley,	10 00	—13 00
Hancock county.		
Amh 1st, Cong. ch. and so.	3 24	
Lincoln and Segadahoc counties		
Waldoboro', Cong. ch. and so., 14.30;		
do., Ladies' Miss. Society, 16.70,	31 00	
Oxford county		
South Paris, 1st Cong. ch.	14 50	
Penobscot county.		
Bangor, Friends, for work at Van,	5 00	
Brewer, 1st Cong. ch.	8 25	—13 25
York County		
Acton, Cong. ch. and so.	6 19	
		81 18

## NEW HAMPSHIRE.

Coos county.		
Gorham Hill and Randolph, Union Society,	5 89	
Grafton county.		
Lyne, Cong. ch. and so.	51 06	
Hillsboro' co. Conf. of Ch's. George Swain, Tr.		
Amherst, Cong. ch. and so.	23 83	
Antrim, Pres ch.	10 00	
Francestown, Joseph Kingsbury,	30 00	—63 83
Rockingham county.		
Raymond, E. O. Dyer,	8 00	
Strafford county.		
Dover, Mrs. John Mack, for India,	2 00	
		130 78

## VERMONT.

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		
St. Johnsbury, A friend,	15 00	
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Charlotte, Cong. ch. and so.	42 09	
Jericho, 2d Cong. ch.	12 45	—54 54
Franklin co. Aux. Soc. C. B. Swift, Tr.		
Franklin, Cong. ch. and so.	6 00	
Swanton,	2 00	—8 00
Orange county.		
Newbury, Mrs. Atkinson's Sab. sch. class, for a steamer in Micronesia,	1 00	
Thetford, 1st Cong. ch., with other dona., to const. HENRY A. CUMMINGS, H. M.	36 62	—37 62
Orleans county.		
Lowell Rev. Rufus King,	1 00	
Newport, Cong. ch. and so.	9 00	—10 00
Rutland county.		
Rutland, Cong. ch. and so. (of wh. from J. B. Page, to const. HENRIETTA RICHARDSON PAGE, H. M., 100; from Rockwood Barrett, to const. ALDACE F. WALKER, H. M., 100); to const. LAWRENCE WHITCOMB, RUSSELL WHITCOMB, LAWRENCE RUSSELL, JESSIE RUSSELL, and ROBERT BANKSMITH LAWRENCE, H. M.	980 06	
Washington county. Aux. Soc. G. W. Scott, Tr.		
Waitsfield, Cong. ch. and so.	14 25	
Windham county. Aux. Soc. H. H. Thompson, Tr.		
Brattleboro', Central ch. m.c., 22.56; Mrs. D., 10; "H.," 6,	38 56	
Windsor county.		
North Pomfret, J. C. Sherburne,	1 00	
Royalton, Cong. ch. and so., add'l,	10 00	
Springfield, A friend, 100; Mrs. E. D. Parks, 15,	115 00	—126 00
		1,284 03

Legacies.—Chelsea, Samuel Douglass, by Edward Douglass, Ex'r (previously received, 750),	220 00
	1,504 03

## MASSACHUSETTS.

Barnstable county.		
West Barnstable, Cong. ch. and so	15 00	
Berkshire county.		
North Adams, "E. M. H."	5 00	
Pittsfield, Mrs. Rev. John Todd,	11 00	—16 00
10; "S. H.," 1,		
Bristol county.		
Attleboro', 2d Cong. ch.	150 00	
Berkley, Ladies' Cent Soc.	23 00	—173 00
Brookfield Ass'n, Wm. Hyde, Tr.		
Southbridge, Cong. ch. and so.	137 75	
Spencer, 1st Cong. ch.	203 20	
Warren, 1st Cong. ch., with other dona. to const. M. K. WHIPPLE and J. W. CHAUSEY, H. M.	100 00	—440 95
Essex county, North.		
Groveland, Cong. ch. and so.	26 00	
Essex co., South. Conf. of Ch's. C. M. Richardson, Tr.		
Beverly, Dane-st. ch., 12.87; do. m. c., 9.14,	22 01	
Lynn, 1st Cong. ch.	44 53	
Manchester, Cong. ch. and so.	38 80	
Middleton, Cong. ch. and so.	5 46	
Peabody, South ch. and so.	500 00	—610 80
Hampden co. Aux. Society. Charles Marsh, Tr.		
Chester, 2d Cong. ch.	4 10	
Chicopee, 1st Cong. ch.	66 54	
Monson, Cong. ch. and so.	28 77	
Springfield, Olivet ch., with other dona. to const. ARTHUR H. MARTIN, H. M., 53.10; F. A. Brewer, to const. Mrs. JESSIE HENGERSON BREWER, H. M., 350,	403 10	
Westfield, 1st Cong. ch. (of wh. from N. T. Leonard, for Eastern Turkey, 40),	198 86	—701 37
Hampshire co. Aux. Society.		
Amherst, 1st Cong. ch.	75 00	
North Hadley, Cong. ch. and so.	8 76	
Northampton, Edwards ch., 24.04;		
A friend, 100,	124 04	
Pelham, "Z."	1 00	
Worthington, Mrs. John Adams,	10 00	
———, A friend,	3 00	—221 80
Middlesex county.		
Auburndale, Cong. ch. and so.	550 00	
East Somerville, A friend,	3 00	
Everett, Cong. ch. m. c.	5 25	
Marlboro', Union ch., with other dona. to const. Rev. A. F. NEWTON and C. F. ROBINSON, H. M.	100 00	
Melrose Highlands, Cong. ch. and so.	25 00	
Natick, Cong. ch. and so.	50 00	
Somerville, Prospect Hill ch.	8 34	
Stoneham, Cong. ch. and so.	30 00	
Waltham, Cong. ch. and so.	50 00	
West Medford, Henry Newcomb,	2 00	
Winchester, Cong. ch. and so. to const. ROBERT COWDERY, H. M.	221 69	—1,045 28
Middlesex Union.		
Fitchburg, Calv. Cong. ch., to const. ANNA S. HASKELL and CLARENCE S. CONVERSE, H. M.	223 69	
Maynard, Cong. ch. and so.	160 00	—383 69
Norfolk county.		
Brookline, "E. P."	5 00	
Hyde Park, Cong. ch. and so.	70 16	
Milton, 1st Ev. ch., A friend,	10 00	
Needham, Cong. ch. and so.	5 00	
Quincy, Ev. Cong. ch.	147 00	
South Weymouth, 2d Cong. ch.	35 00	
Weymouth and Braintree, Union Cong. ch.	33 27	—305 43
Plymouth county.		
North Hanson, Cong. ch. and so.	8 37	
Scotland, Cong. ch. and so.	41 70	—50 07

## Suffolk county.

Boston, South Ev. ch. (W. Roxbury), 293.20; 2d ch. (Dorchester) m. c., 41.55; Shawmut ch., A friend, 20; Eliot ch. m. c., 7.50; Highland ch., 6.11; Union ch., 3.79; Park-st. ch., 3; Central ch., A friend, 2; Chinese Sab. sch. for the Hong Kong Mission, 114; S. D. Smith, 150; A friend, 10; H. M. Vining, Charlestown, 5; Rev. Mason Noble, Jr., 5; "A. C.," 2; A friend, 2, 665 15
Chelsea, 3d Cong. ch. 35 03
Revere, Cong. ch. m. c. 1 67—701 85
Worcester county, North.
Hubbardston, Cong. ch. and so. 33 00
Winchendon, 1st Cong. ch., 45.10; do. m. c., 26.74; North Cong. ch. m. c., 32.32, 104 16—137 16
Worcester co. Central Ass'n, E. H. Sanford, Tr. 100 00
Clinton, A friend, 10 00
Holden, Cong. ch. and so. 10 00
West Boylston, Cong. ch. and so. 67 50—177 50
Worcester co. South Conf. of Ch's. William R. Hill, Tr. 20 00
Sutton, A friend, 1 00—21 00
Nobscot, A friend, 5,026 90

Legacies.—Athol, J. Sumner Parmenter by F. S. Parmenter, Ex'r, to const. IRA Y. KENDALL, H. M. Beverly, Miss Alice Bridges, by John C. Osgood, Ex'r, 100 00
South Weymouth, John S. Cobb, by Mrs. Abigail S. Cobb, Ex'x, 3,000 00—3,200 00
8,226 90

## RHODE ISLAND.

Pawtucket, A friend, 25 00
Phenix, Baptist ch. 1 30
Providence, Pilgrim Cong. ch. 50 00
Westerly, Cong. ch. and so. 37 61—113 91

## CONNECTICUT.

Fairfield county.
Green's Farms, Cong. ch. and so. 133 07
Norwalk, 1st Cong. ch. 215 00
Saugatuck, Mary E. Atkinson, Hartford county. E. W. Parsons, Tr. 10 00—358 07
Bloomfield, Cong. ch. and so. 17 00
Hartford, Pearl-st. Cong. ch. 50 00—07 00
Litchfield co. G. C. Woodruff, Tr. 28 60
Bridgewater, Cong. ch. and so. 87 00
Goshen, Cong. ch. and so. 35 65
Harwinton, Cong. ch. and so. 349 59
Litchfield, Cong. ch. and so., 187; do. m. c., 162.59, 285 00
New Milford, Cong. ch. and so. 33 22
Thomaston, Cong. ch. and so. 199 15—1,018 21
West Winsted, 2d Cong. ch. Middlesex co. E. C. Hungerford, Tr. 70 00
Chester, Cong. ch. and so. 31 82
Fssex, 1st Cong. ch. 12 00—113 82
Haddam Neck, Cong. ch. and so. New Haven co F. T. Jarman, Agent. 10 00
Birmingham, J. Tomlinson, Cheshire, A friend, 20 00
Meriden, E. R. Breckenridge, Mt. Carmel, Cong. ch. and so. 5 00
33 50
New Haven, Ch. of the Redeemer, 400; 3d Cong. ch., 56; 1st Cong. ch. m. c., 19.60; North ch. m. c., 7.40, 483 00
South Britain, Cong. ch. and so., to const. Rev. S. J. BRYANT, H. M. Wallingford, Cong. ch. and so. 60 00
86 00—697 50
New London co. L. A. Hyde and L. C. Learned, Trs. 2 53
Griswold, 1st Cong. ch. m. c. 203 82
Norwich, Park Cong. ch., 176.15; 2d * Cong. ch. m. c., 27.67, 20 70—227 05
Westchester, Cong. ch. and so. Tolland county. E. C. Chapman, Tr. Mansfield Centre, 1st Cong. ch. 66 00
Somers, Cong. ch. and so., to const. Rev. C. H. GLEASON, H. M. 89 22—155 22

## Windham county.

East Woodstock, Cong. ch. and so. 24 30
Hampton, Elias L. Snow, 30 00—54 30
—, A friend, 15 00
2,706 17
Legacies.—Ellington, Maria Pitkin, by Edwin Talcott, Ex'r, 3,500 00
Harwinton, Phebe Beach, add'l, 5 00—3,505 00
6,211 17

## NEW YORK.

Brooklyn, Ch. of Pilgrims, Richard P. Buck, 300; do. Mrs. U. B. Humphreys, to const. Rev. HENRY NEILL, H. M., 50; Clinton-ave. ch., E. H. Marsh, 50; Lyman F. Rand, 10; "J. E. D.," 10, 420 00
Buffalo, 1st Cong. ch. (of wh. from a friend, to const. ROBERT C. BOARD, Mrs. S. L. MASON, and Mrs. JOHN THOMPSON, H. M., 300), 385 00
Clifton Springs, Two friends, to const. Mrs. HENRY L. CHASE, H. M. 100 00
Flushing, Cong. ch. for Papal Lands, Harpersfield, Cong. ch. 18 03
20 00
Marion, Cong. ch. and so. 17 00
Mellenville, Mrs. C. M. Fisher, 1 00
Mt. Sinai, Cong. ch., Rocky Pt. branch, New York, Broadway Tabernacle, 1,683.15; Miss J. A. Van Allen, 5, 1,688 15
North Evans, Cong. ch. and so. 19 33
Norwich, Cong. ch. and so. 73 13
Orient, Cong. ch. and so. 15 50
Oswego, Cong. ch. and so. 50 00
Pompey, Mrs. Lucy Child, 15 00
Rochester, Plymouth Cong. ch. 17 87
West Greece, Cong. ch. 5 66
Woodhaven, "Missionary Society," 10 00—2,877 67

## PENNSYLVANIA.

Audenried, Welsh Cong. ch. 15 00
Charleston, Welsh Cong. ch. 5 90
Jeffersonville, A friend, 25 00
Philadelphia, Charles Burnham, 100 00—145 90

## NEW JERSEY.

Bernardsville, Jas. L. Roberts, 62 00
Jersey City, "C. L. A.," 2 00
Orange Valley, Cong. ch. 182 62—246 62

## DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., 17.86; "S. P. G.," 10, 27 86
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## ALABAMA.

Marion, Rev. A. W. Curtis, 2 00
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## TENNESSEE.

Springfield, Margaret L. Minott, 1 00
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## TEXAS.

San Antonio, —, 5 00
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## OHIO.

Akron, Cong. ch. 200 00
Coolville, Mrs. M. B. Bartlett, 27 70
Freedom, Cong. ch. 15 39
Greenwich, Friends of Missions, Kent, 1st Cong. ch., from Austin Williams, deceased, 7 00
60 00
Mansfield, Cong. ch., to const. Rev. A. G. UPTON, F. K. TRACY, and W. P. STURGES, H. M. 250 00
Oberlin, 2d Cong. ch. 31 31
Strongsville, 1st Cong. ch. 10 00
Tallmadge, Cong. ch. 88 50
West Farmington, O. L. Wolcott, —, A friend, for a tender for the "Morning Star," 50 00—744 90

## INDIANA.

Indianapolis, Mayflower Cong. ch. 16 25
Terre Haute, Mrs. Mary H. Ross, 10 00—26 25



## ILLINOIS.

Byron, Cong. ch.	7 15
Chicago, U. P. Cong. ch., 517; do. m. c., 10.22; 1st Cong. ch., 87.02,	614 24
Earlville, "J. A. D."	100 00
Elmwood, Cong. ch.	24 08
Evanston, Cong. ch.	7 31
Freeport, L. A. Warner,	25 00
Geneseo, Cong. ch. (of wh. from H. Nourse, 50),	85 00
Greenville, Cong. ch., "Harvest Offer- ing,"	11 12
Hennepin, Cong. ch.	1 09
Shabbona, Cong. ch.	5 45
Stillman Valley, Cong. ch.	15 02—895 46

## MISSOURI.

Amity, Cong. ch.	15 21
Kidder, 1st Cong. ch.	3 00
Lenhart, A friend,	1 00
St. Louis, 5th Cong. ch.	105 70—124 91

## MICHIGAN.

Bridgman, Olivet Cong. ch.	7 50
Gaylord, Rev. J. L. Maile,	1 00
Lake Linden, F. G. Coggin,	10 00
Northport, 1st Cong. ch.	15 98
Owasso, Oscar Wells,	29 69
Summit, Cong. ch.	10 00
Three Oaks, Cong. ch.	47 26
Union City, A friend,	1,000 00
Utica, 1st Cong. ch.	15 80—1,137 23

## WISCONSIN.

Belmont, Lewis Benedict,	4 00
Leeds, Cong. ch.	5 35
Milwaukee, Grand-ave. Cong. ch., 86 14; Tabernacle ch., 3.30; Bay View ch., 2.89,	92.33
Oconomowoc, Cong. ch.	15 00
Oxford, Geo. Ford,	4 00
Racine, Mrs. D. D. Nichols,	1 00
Windsor, Union Cong. ch.	37 00—158 68

## IOWA.

Belmond, Rev. J. D. Sands,	1 00
Big Rock, Cong. ch.	10 00
Charles City, Cong. ch.	16 50
Creston, Joseph Foster,	1 00
Dubuque, 1st Cong. ch.	69 60
Durant, Cong. ch.	10 00
Eldon, R. R. Cong. ch.	6 00
Grand View, Cong. ch. and Sab. sch.	37 00
Holland, A friend,	4 00
Long Creek, Welsh ch., Mrs. Sarah E. Evans,	31 90
Magnolia, Cong. ch.	21 35
McGregor, Cong. ch.	5 00
Onawa, Cong. ch.	9 75
Shenandoah, Cong. ch.	8 20
Sherrill's Mount, Rev. Jacob Reuth,	2 00
Waucoma, Cong. ch., La. Miss. Soc.	11 00
Wilton, Cong. ch.	5 00
Winthrop, Rev. L. W. Brintnall,	5 00—226 30

## MINNESOTA.

Cannon Falls, Cong. ch.	5 00
Clearwater, Cong. ch.	4 90
Minneapolis, Plymouth ch., 60.20; 2d Cong. ch., 4; Rev. Edwin Sidney Williams, 5,	69 20
Rushford, Cong. ch.	2 50
Sleepy Eye, Cong. ch.	9 12—90 72

## KANSAS.

Great Bend, Cong. ch.	6 00
Milford, Cong. ch.	4 00—10 00

## NEBRASKA.

Alma, Cong. ch.	1 50
Fremont, Cong. ch.	15 00
Reserve, Cong. ch.	2 90
South Bend, Cong. ch.	1 75—21 15

## CALIFORNIA.

Murphy's, Cong. ch.	7 55
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## COLORADO.

Manitou, Cong. ch, semi-an contribution,	7 05
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## WASHINGTON TERRITORY.

Fidalgo Island, Pilgrim ch.	5 00
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## DAKOTA TERRITORY.

Scotland, Mr. Pflugrad,	4 00
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## CANADA.

Province of Ontario.	
Yorkville, Rev. Edward Ebbs,	10 00
Province of Quebec.	
Montreal, Am. Pres. ch.	100 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

Ceylon, Manepy, G. W. Leitch,	300 00
England, Liverpool, "J. Q."	50 00
Japan, Kobe, D. C. Jencks,	175 66
North China, Kalgan, Rev. W. P. Sprague, 9.50; Paoing-fu, Rev. I. Pierson, 48.80.,	58 30—583 96

## MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR	
Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer,</i>	1,062 50

FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.	
Mrs. R. E. Cole, Oakland, California, <i>Treasurer,</i>	550 00

## MISSION SCHOOL ENTERPRISE.

MAINE.—Brownville, Cong. Sab. sch, for India, 6; Cumberland, Cong. Sab. sch., for support of Boys' School, Zeiton, 30; Port- land, 2d Parish Sab. sch, a Chinese class for a boy at Tung-cho, China, 25,	61 00
NEW HAMPSHIRE.—Mason, Cong. Sab. sch., 15; Milton, Cong. Sab. sch., 1.46,	16 46
VERMONT.—Bradford, Cong. Sab. sch., 1.18; Cabot, Cong. Sab. sch., 10; Granby, Cong. Sab. sch., Mrs. S. W. Duren's class, 1; St. Johnsbury, 1st Cong. Sab. sch., 3,	15 18
MASSACHUSETTS.—Marlboro', Cong. Sab. sch., 15; Monson, Cong. Sab. sch., 27.25; Pea- body, South Cong. Sab. sch., 13.25; Spring- field, Olivet Sab. sch., for sch. at Harpoot, care Rev. J. K. Browne, 30.06; Ware, East Cong. Sab. sch., 25; Winchendon, 1st Cong. Sab. sch., 31	113 56
NEW YORK.—Canandaigua, Cong. Sab. sch., 3.34; Flushing, Cong. Sab. sch., for scholar in Broosa, 40,	43 34
DISTRICT OF COLUMBIA.—Washington, "Lit- tle Rills of Liensmary," per Rev. M. Porter Snell,	1 90
OHIO.—Hudson, Cong. Sab. sch.	5 00
ILLINOIS.—Rosemond, Cong. Sab. sch., 3.75; Sandwich, Cong. Sab. sch., 5,	8 75
WISCONSIN.—Beloit, Young Men's Christian Association of Beloit College, 7; Fox Lake, a Sab. sch. class, 1.50; Racine, Welsh Cong. Sab. sch., 5,	13 50
IOWA.—Magnolia, Cong. Sab. sch.	10 00
MINNESOTA.—Minneapolis, 1st Cong. Sab. sch., for student at Harpoot,	40 00
CHINA.—Tung-cho, Juvenile Miss. Soc., by Jeu Hsueh Hai,	14 20
	<hr/> 342 89

Donations received in November,	18,757 57
Special Offerings " " "	1,060 38—19,817 95
Legacies " " "	6,925 00
	<hr/> \$26,744 95

Total from September 1 to November  
30, 1882: Donations, \$58,650.51;  
Legacies, \$15,149.62 = \$73,800.13.

# FOR YOUNG PEOPLE.

## A HEROINE OF HAWAII.

How many of the young people of to-day have ever heard of Kapiolani, of Hawaii? Probably not many; yet she ought not to be forgotten, for she was a true heroine.

One of the superstitions of the Sandwich Islanders was, that certain places and things were *tabu*, or sacred, and the penalty for touching the *tabued* article was death. Certain kinds of fish and swine's flesh were *tabu* for women, but not for men. There was a *tabu* upon the eating together of a man and his wife, or of a mother with her son. This superstition was, in large measure, overthrown just before the missionaries reached Hawaii in 1820. The people had supposed that if men did not kill whoever violated the *tabu*, the gods would certainly do so. But when they saw the sailors from foreign countries paying no regard to the prohibition, and eating the forbidden articles without harm, they suddenly lost faith in the power of their gods, and all at once they overthrew their idols and gave up their system of *tabu*.

But while these false gods were removed, and their prohibitions were disregarded, there remained

for some years a great fear of one goddess, Pele, who was supposed to inhabit the volcano of Kilauea; and no one ventured to violate the *tabu* upon her dominions. It is not strange that the natives had a great terror in connection with Kilauea, for all travelers to-day unite in saying that no earthly scene can be more awe-inspiring than is the near view of this volcano. Some years before the missionaries reached Hawaii, an army was marching across the island by a path which led near the base of Kilauea, and during the night-time a terrible eruption took place. While the hot lava rolled down the mountain-side, the red and blue flames shot up into the air, and the ground shook so violently that it was impossible to stand. Over a part of the army a shower of sand and cinders fell, so that when their comrades came upon them, they found them, some lying down and some sitting upright, clasping each other, but all dead!



NATIVE GRASS HOUSE, HAWAII.

It was this mountain which Pele was supposed to inhabit, reveling in the flames and hurling them forth against all who offended her or dared to trample on her domain. The natives paid her the greatest reverence, throwing into the crater of the volcano vast numbers of hogs, both cooked and alive, as offerings to the dread goddess.

Kapiolani was the daughter of a chieftain, and the wife of Naihe, who for a time was governor of Hawaii. When the missionaries first knew her she had two husbands, and she was said to be intemperate. But she was soon impressed by the truth, and built a church at her home, which was near the spot where Captain Cook was murdered, so that the people need not worship in the way represented in the picture below. In the year 1825, only five years after the missionaries



NATIVE CONGREGATION IN 1823.

landed, and before the people had in any great numbers been brought under the power of the gospel. Kapiolani determined to show them how vain was their superstition about Pele. A missionary had just gone to Hilo, one hundred miles across the island, and the rough and dangerous path lay directly by Kilauea. Kapiolani resolved to walk over the mountain and to break the tabu of the goddess. Her husband sought to dissuade her, and men and women along the way implored her not to anger Pele and risk her own life. She answered them: "If I am destroyed, you may all believe in Pele." A woman who claimed to be a prophetess of the goddess came to meet Kapiolani, and warned her against approaching the mountain without an offering to Pele. But instead of manifesting any fear, Kapiolani opened her Testament and read to her of the true God, and Jesus Christ, as the Saviour of men.



When they reached the crater of the volcano, there were about eighty persons in the company. This crater, said by some to be half a mile in breadth, is filled

CRATER OF MAUNA LOA AS IT APPEARED DURING THE ERUPTION OF 1843



with molten lava, sending up its sulphurous smoke, and occasionally shooting a mass of flame thirty or forty feet into the air. From the picture above, which



represents the crater of Mauna Loa, a volcano near by Kilauea, you can get some idea of the terrific scene ; only you must remember that what looks like foam is fire, and that this surging mass, as it rolls from side to side, roars like a tempest, accompanied with explosions like the discharge of numerous cannon. Down to the brink of this crater Kapiolani went, eating some of the berries which were sacred to Pele, and threw stones into the vortex. This latter act had been



HAWAIIAN WOMAN, 1876.

regarded as peculiarly offensive to the goddess. Standing very calmly in the midst of scenes naturally so appalling, Kapiolani said, in the hearing of her people :—

“Jehovah is my God. He kindled these fires. I fear not Pele. Should I perish by her anger, then you may fear her power ; but if Jehovah save me when breaking her tabus, then must you fear and serve Jehovah. The gods of Hawaii are vain. Great is the goodness of Jehovah in sending missionaries to turn us from these vanities to the living God” Then she called for a Christian hymn to be sung. What a grand organ they had to accompany them ! After a prayer was offered, she went on her way to Hilo. The power of

Pele was broken. The mass of the people learned from this brave act that the tabus of the goddess were vain.

Was not Kapiolani a genuine heroine? She lived ever after a brave and yet humble Christian life, dying in 1841, honored of all the people. In speaking of the happiness of the Hawaiians in receiving the gospel, she once said, with her hands clasped and tears in her eyes : “Our happiness is the joy of a captive just freed from prison.” How many prisoners in all parts of the earth are yet waiting for the gospel which shall make them free !

A Christian gentleman, who visited the Sandwich Islands in 1829, speaks of Kapiolani as winning respect and sincere friendship. “She is so intelligent, so amiable, so lady-like in her whole character, that no one can become acquainted with her without feelings of more than ordinary interest and respect.” And yet this was not ten years after the time when she was a naked and drunken heathen woman. Is not the gospel the power of God in changing human hearts and lives?



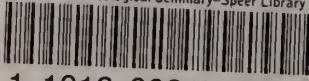
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